The Soverane Herbe

W·A·Penn·

A TOBACCONIST'S SHOP, TEMP. JAMES I.

From Brathwait's 'Smoaking Age,' 1617.

The Soverane Herbe

A History of Tobacco

#1,50 net

A Tobacco Drinker, 1623

BY

W. A. PENN

WITH ILLUSTRATIONS BY W. HARTLEY

London

Grant Richards

New York: E. P. Dutton & Co.

1901

MEADVILLE THEOLOGICAL SCHOOL

'Of all the weeds grown on earth, sure the nicotian is the most soothing and salutary.'—*Esmond.*

PREFACE

FIFTY years ago Tobacco in England was at its lowest ebb. Snuff was declining in favour, and the increasing practice of smoking was being opposed bitterly by Society. 'To drink tobacco' was then far from being considered the gentlemanly accomplishment that it was in the reign of Elizabeth or the harmless hobby that it is now. Smoking was regarded as a low vulgar practice, to be indulged in by only artisans, Bohemians, and the scum of society. Only within the last twenty years has smoking regained the social position that it held in the golden age of Queen Bess and the stern times of the seventeenth century. It is no longer scorned and sneered at, nor its practice relegated to the stable. It has lived down calumny and survived the satire and frown of Mrs. Grundy and the death sentence of the medical profession. It has come again to be regarded as one of the greatest boons with which man has been blessed.

So great has been the progress of tobacco during the last half century that no apology is needed in presenting this history of the 'Soverane Herb'—its discovery, trials and adventures, its use in various ages, countries, and forms, and its growth and manufacture. Since Fairholt's 'Tobacco,' published in 1859, this is the first attempt to chronicle the career of 'the plant of wondrous feature' in a manner befitting the subject. Some of the story has been partially told by various pamphleteers, but this volume contains much matter that has never been brought together before, rendering it, as I hope and believe, the most complete history of tobacco yet published.

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THE SOVERANE HERBE

CHAPTER I

THE BEGINNING OF SMOKING

Smoking originated as a religious rite—Its evolution from incense—First seen by Columbus—Described by Gonzalo—The first pipe, Tobago—Origin of word 'tobacco'—Its names in America—Practice common in the New World—Descriptions of its use by the early travellers—Introduced into Europe—Was smoking practised in the Old World before the discovery of America?—Use of herbal fumes by ancients—Smoking unknown until brought from America.

THE first man who ate an oyster is proverbial; the inventor of roast pig is immortally enshrined; but the first smoker is unknown. He is robed in no legend and enwreathed by no fable. Poets have not sung him, artists have not pictured him, nor have historians traced his rise and conquests, greater than those of Mahomet. Yet there is no practice so curious and universal as that of inhaling the smoke of tobacco. We have no story of the hero who dared the world's first smoke, of his fortitude under its tribulations, of his constancy, and of the

rarest joys which fell to him, the first smoker. There was, indeed, no such person.

And to the true smoker's sense of the eternal fitness of things this silence accords well with the divinity of the herb. Nicotia had no birth, and smoking no beginning; they know not Time. With the other herbs of the field tobacco rose from chaos, and smoking had its being in the earliest and deepest feelings of man's soul.

The origin of the strange practice of inhaling the fumes of tobacco must not be sought among the pleasures of primitive man. It was as a religious rite that smoking originated; the burning of tobacco was an expression of man's homage to the Great Spirit. The burning of incense or spices has had a place in the worship of all peoples from time immemorial; and as myrrh and frankincense were offered in the East, so was tobacco in the West. Among all the aboriginal peoples of the Americas, from Cape Horn to Hudson's Bay, tobacco was regarded as a sacred plant, as the special gift of the gods to man. It was this fact that led European writers, Spenser among them, to term tobacco on its introduction the 'holy,' the 'divine' herb. What was local colour then is a mere euphemism now. It was as incense that tobacco was first used by the American Indians, the leaf being dried, powdered, and then burnt as a sacrifice, as any aromatic herb might be.

The sacred character and use of tobacco were noted by all the early travellers in America. Hariot, in the first English account of the Indian practice

of smoking, writes, that *uppowoc*, or tobacco, 'is of so precious estimation among them that they think that their gods are so marvellously delighted therewith; wherefore they make hallowed fire, and cast some of their powder therein for a sacrifice. Being cast in a storm upon the water, to pacify their god they cast some up into the air and into the water; so a weir for fish being newly set up they cast some therein and into the air; also after an escape of danger they cast some into the air likewise; but all done with strange gestures, stamping, sometime dancing, clapping of hands and staring up into the heavens, uttering therewithal and chattering strange words and noises.'

When the Indians of North America, in Drake and his crew, first saw white men, they took them for gods, and so presented to them bags of their finest tobacco. The Iroquois and Dakota Indians still burn tobacco as incense to their gods. Catlin, travelling among the red men seventy years ago, was told by them that they smoked to the Great Spirit through their red-stone pipes.

Imperceptibly the burning of tobacco passed from a religious rite into a daily practice of pleasure. The evolution was along the line of least resistance, the physical and moral weaknesses of man. From burning tobacco as a sacrifice the medicine or mystery man evolved the inspiration of the fume. By inhaling the smoke of the holy herb he claimed to enter into communication with the Great Spirit in the stupor produced by the smoke. To him, as to the oracle of Delphi and the witch-doctors of savage tribes,

matters of great moment and perplexity were brought for counsel. Like the priestess of the Delphic oracle, the medicine-man brooded over the fire, inspiring the smoke of the tobacco-sacrifice in order to obtain the help of the divine. Awaking from the stupor, he related what the gods had vouchsafed to tell him for the guidance of men. This was the inspiration of tobacco, literally and metaphorically.

The medicine-man was the physician as well as the prophet of the tribe. To him came the sick and injured, and for all the ills to which flesh is heir he prescribed the smoke of the holy herb—*i.e.*, the care of the gods. The sick man was set to inhale the smoke of tobacco until he was intoxicated with it. Benzoni, who witnessed this in Central America, records that this was the chief method of curing sickness. 'On returning to his senses the sick man told a thousand stories of his having been at the council of the gods and other high visions.'

The primitive manner of the inspiration of the tobacco smoke was to brood over the burning leaves as the Delphic priestess of Apollo was inspired by the fumes of smouldering herbs over which she sat. This clumsy method involved the fumigation of the whole head with the inhalation of the minimum quantity of the prophetic smoke. The next and most obvious step would be the use of a hollow reed or tube which, thrust into the burning tobacco incense, enabled the prophet or patient to inhale the smoke without fumigating his eyes or head. Thus came the first pipe.

The primitive form of this was the *tobago*, as used in San Domingo when the Spaniards landed there. This was a hollow forked cane, 'about a span long, and as thick as the little finger,' resembling a Y in shape. The two ends were placed in the nostrils, and the other end over a small pastille of the burning leaves, and the smoke thus drawn up into the nose and head. 'Such of the Indians,' wrote Oviedo in 1526, 'as cannot procure a forked stick use a reed or hollow cane for the purpose of inhaling the smoke.' Speedily following the introduction of the reed would be the making of a receptacle at one end of the reed, or tube, to hold the smouldering tobacco, and thus remove the necessity of kindling a fire to offer incense and to seek the inspiration of the holy herb.

First burnt as incense, tobacco gradually became the inspiration in times of trouble and the remedy in disease. As imperceptibly as the youth ostentatiously puffing a puerile cigarette becomes the seasoned smoker, so the sacred rite became the common practice. The resource on certain occasions passed into the general habit. Once initiated into the mysteries of tobacco by the priest, man returned to it with whetted appetite. Instead of delegating his affairs to the medicine-man, he personally sought the inspiration and help of the gods and tobacco. The smoke, too, that cured disease would as surely prevent it. Moreover, the very act of smoking was the offering of a sacrifice to the Great Spirit. Thus gradually the smoking and inspiration of tobacco ceased to be a purely

religious ceremony for high days, and for times of trouble and stress, and a remedy for disease; it became a common and a daily custom. From a sacred rite it passed into an ordinary practice, with which were still associated, when Europeans discovered the New World, a moral, if not a religious, significance, and established medicinal virtues.

The invention of the cigar or cigarette—the folding of tobacco in a strip of maize—marked strongly the secularization of smoking and the subjection of its religious significance. Europeans, disregarding its pagan purport, adopted the habit for its intrinsic merits. And the smoker of to-day, lost in the first blue balmy wreaths that float from his choice Havana or well-burnt briar, little dreams that he is observing a primitive religious rite, and that between his entrancing vapour and the smoke of the censer there is merely the difference of a continent and a herb. Curiously enough, indeed, during the seventeenth century tobacco was used in English churches as incense. There are frequent entries in churchwardens' accounts of sums paid 'for tobacco and frankincense burnt in church,' a combination of paganism, sanitation, and symbolism.

When brought within the range of history by the voyage of Columbus, smoking was general and common throughout America, though still regarded as a semi-religious and medicinal practice. The strange Indian custom of drinking smoke appealed to the Europeans as one of the greatest marvels of the New World. It was first noticed by the crew of Columbus in the November of 1492. Two sailors,

sent to explore the Isle of Guahain (christened by him San Salvador), on their return had a wonderful story to tell of the many strange and marvellous things they had seen. Not least of these was the practice the natives had of carrying lighted firebrands, from which they inhaled smoke, afterwards puffing it out of their mouths and noses. This the Spaniards thought was the native manner of perfuming themselves. Closer intimacy taught them that the Indians rolled up the leaves of a certain plant in a strip of maize, set fire to the roll and drank in the smoke. The surprise and wonder of the Spaniards at this curious practice can be well imagined. Little did they dream that Europe and the whole world would soon become devotees of the same strange custom.

The first clear account of the practice is that given by Gonzalo Hernandez de Oviedo in his 'Historia General de las Indias,' published in 1526, four years after his return from San Domingo, where he was Viceroy from 1516 to 1522. He describes the custom of smoking, common among the natives of all the islands, as 'very pernicious' and 'used to produce insensibility.' In Cuba and most of the islands the natives smoked what we now call cigars—'rolls of certain herbs wrapped up in a leaf, or rather of leaves rolled together, which they call tobaccos. These they lighted at one end and from the other sucked in the smoke.' On the mainland the natives smoked through the previously described *tobago*, or nose-pipe. 'They thus inhale the smoke until they become stupefied. . . . Their smoking instrument,

whether it be forked or merely a hollow cane, is called *tabaco* by the Indians, who do not give this name to the herb, nor to the stupor into which they fall, as some have erroneously supposed.'

On his homeward voyage Columbus had discovered an island Y-shaped, like the Indian pipe, and he therefore christened it with the same name—Tobago. As the first quantities of the herb introduced into Europe came from this island, it came, according to one authority, to be called tobacco. But it is not so called from the island, nor the island from the herb, but in reality from the pipe by which the Indians inhaled it. Oviedo's warning that *tabaco* did not mean the herb but the pipe was too late. *Tabaco*, the name of the pipe, became the name of the herb. 'A pipe of tobacco' is thus, etymologically speaking, a senseless redundancy; it is literally a pipe of a pipe. Before Oviedo's explanation, the doubts as to whether tobacco is called from a place in Yucatan, from the island of Tobago, or from Tobasco in the Gulf of Florida fade into nothingness. Tobacco derives its name from the first pipe.

The native name of the herb, indeed, varied in every part of America, though its use was common to all parts of the continent. The Carribees called it *cohiba*, the natives of Virginia *uppowoc*, and the Brazilians *petun*. In Mexico it was called *piecelt*, and in other parts it was termed *yoli*.

In every part of the New World European explorers found that smoking was commonly practised. Francisco Lorez de Gormara, who accompanied Cortez to Mexico, describes smoking as general in

that country. Montezuma had his pipe brought in with much ceremony by the chief ladies of his court after he had dined, and smoked it in state. Benzoni, of Milan, in the account of his travels in America from 1541 to 1546, minutely describes the practice. In Hispaniola the natives stored and dried the tobacco-leaves. 'When they wish to use them they take a leaf of the grain [maize], and putting one of the others into it, they roll them round tight together; then they set fire to one end, and putting the other end into the mouth, they draw their breath up through it, wherefore the smoke goes into the mouth, the throat, the head, and they retain it as long as they can, for they find a pleasure in it, and so much do they fill themselves with this cruel smoke that they lose their reason. And there are some who take so much of it that they fall down as if they were dead and remain the greater part of the day and night stupefied. Some men are found who are content with imbibing enough of this smoke to make them giddy and no more. See,' concludes Benzoni in a sentence worthy of James I.—'See what a wicked and pestiferous poison this must be.'

Jacques Cartier, in his voyage up the St. Lawrence in 1535, found tobacco as highly prized in bleak Canada as in the warmer regions of Central America. 'The Indians,' he wrote, 'have a certain herb, of which they lay up a store every summer, having first dried it in the sun. It is used only by men. They always carry some of it in a small bag hanging round their necks. In this bag they also keep a hollow tube of wood or stone. Before using the herb they

pound it to powder, which they cram into one end of the tube and plug it with red-hot charcoal. They then suck themselves so full of the smoke that it oozes from their mouths like smoke from the flue of a chimney. They say the habit is most wholesome: but when we tried to use the smoke we found it bit our tongues like pepper.'

In 'The Briefe and True Account of the New Found Land of Virginia,' published in 1588, Hariot gave the first account of tobacco to the English. 'There is an herb,' he wrote, 'which is sowed apart by itself, and is called by the inhabitants *uppowoc*. In the West Indies it hath divers names according to the several places and countries where it groweth and is used. The Spaniards call it tobacco. The leaves thereof being dried and brought to powder, they use to take the fume or smoke thereof by sucking it through pipes made of clay into their stomachs and head, from whence it purgeth superfluous and other gross humours; openeth all the pores and passages of the body, by which means the use thereof not only preserveth the body from obstructions, but also if any be so that they have not been of too long continuance, in short time breaketh them; whereby their bodies are notably preserved in health and know not many grievous diseases wherewith we in England are oftentimes affected.'

From these and other accounts it is evident that Europeans found smoking a universal practice in the New World. In the West Indian islands, still the home of the cigar, the natives smoked tobacco-leaves simply rolled or sheathed in maize-leaf. On the

mainland tobacco was first powdered and then smoked through a pipe, of which there were three kinds—the forked *tobago*, a simple hollow reed, and a pipe of stone as Cartier describes.

More than natural virtues were attributed to tobacco. It was regarded as a gift from the Great Spirit for man's enjoyment and benefit. Believing that the Great Spirit smoked tobacco, the herb was deemed sacred, and its use a laudable, if not a religious, practice. According to the legend of the Susquehannah Indians, in the beginning they had only the flesh of animals to eat, failing which they starved. One day, so ran the story, two hunters were broiling part of a deer they had just killed, when they saw a maiden of surpassing beauty descend from the sky and seat herself on a hill close by. Presuming that she was a goddess who had smelt their venison, they offered her their greatest delicacy, the tongue of the deer. She accepted the dainty, and being pleased therewith, promised to reward their kindness, telling them to return to the place after thirteen moons. After a year the hunters returned and found maize growing where the goddess's right hand had touched the hill, kidney beans where her left hand had rested, and tobacco where she had sat.

Tobacco and smoking played a great part in the social and religious economy of the Red Indians. War was proclaimed by the sending round of the pipe of war, and peace declared by the solemn smoking of the calumet of peace. The medicine-man administered tobacco to cure illness; and his

prophecies were literally inspired by tobacco. He smoked himself into a state of stupefaction, and on returning to his senses told of the knowledge he had gained at the council of the gods. The red-stone quarry from which they dug the material for their pipes was sacred ground, where members of all tribes met in peace and amity. Tobacco was the American's constant companion, so much so that time and distance were reckoned by pipes: 'I was one pipe (of time) doing it'; or 'The place is seven pipes distant.'

And the omnipotence of tobacco was soon to become world-wide. The herb burnt and inhaled by the savages of America was erelong to be the solace of all mankind, and the inspiration of the world's greatest men. Though noticed by Columbus on his first voyage to America, and well known to all Europeans subsequently visiting the New World, tobacco was not introduced into Europe until the latter half of the sixteenth century. To Francis Hernandez de Toledo, a physician sent by Philip II. of Spain to investigate the products of Mexico, is generally awarded the honour of having brought tobacco into Europe. The date of this is fixed as 1559. He cultivated it in Spain for medicinal purposes and for ornament. It was, indeed, as a drug that tobacco came into the Old World.

From Spain it was introduced into other countries. In the same year (1559) Jean Nicot, Lord of Villemain, was sent as Ambassador of France to the Court of Portugal. In Lisbon he purchased some tobacco-leaves and seed from a Fleming, who traded

with Florida, and sent them to the Grand Prior of France, describing the plant as a 'herb of peculiarly pleasant taste, good medicinally and in fevers.' From the name of its recipient tobacco was first known in France as *Herbe du Grand Prieur*. Nicot returned to Paris in 1561, and presented some tobacco-plants to Catherine de Medici. Her acceptance of them caused the name to be changed, out of compliment to the herb's royal patron, to *Herbe de la Reine* and *Herbe Medicie*.

In France, as elsewhere, tobacco was strictly regarded as a medicine. Physicians described its remedial powers as miraculous, and for a long time in France it was cultivated as a drug in botanical gardens only. It was prescribed by doctors in the form of snuff, and in this guise tobacco has always been most popular in France. Though the smoking of it was unknown then, it possessed titles enough to satisfy the pride of a Spaniard. It was variously known as *panacée antarctique* (southern heal-all), *herbe sainte*, *herbe sacrée*, *herbe propre à tous maux*, *herbe de l'ambassadeur* (in reference to Nicot), but its most popular title was that of *nicotaine*, from its godfather, the Lord of Villemain. The part he played in introducing the divine weed into Europe has invested his name with immortality in the word nicotine.'

From Portugal, also, tobacco was introduced into Italy. Remembering how in after years it fell under the ban of the Church, it is curious that in Italy, as in France, it was introduced under the sponsorship of a Churchman. In 1589 Cardinal Prosper de Santa

Croix, returning from Portugal, whither he had been as Papal Nuncio, took some tobacco-plants with him to Italy, where it was called, in honour of its patron, *Erba Santa Croce*. The Cardinal himself owed his name to an ancestor's deeds in transporting a portion of the true Cross from Palestine to Rome, and a seventeenth century poetaster declared that this worthy's descendant had won equal fame by carrying tobacco into Italy. About the same time as the Cardinal's return with tobacco, a French envoy also took the plant into Italy, and for some time it was called *Tornabona*, after him, in some districts.

Not until some years after its introduction to the Continent did tobacco find its way to England, and then, as an instance of our insularity and independence of Europe, it was brought direct from America. The exact date it is difficult to determine, and not easier to whom rightfully to ascribe the honour of its introduction. Popularly Raleigh is regarded as the patron saint of smoking in England, but there is little doubt that he did not introduce it, though he as certainly popularized the practice, and made it fashionable.

Taylor, the Water Poet, says that tobacco was first brought into England in 1565 by Sir John Hawkins, and quaintly adds: 'It is a doubtful question whether the devil brought tobacco into England in a coach, for both appeared about the same time.'

Stow, in his 'Annals,' states that tobacco, 'that stinking weed so much abused to God's dishonour,' came into England about the twentieth year (1577) of Queen Elizabeth. Lobelius, in 'Novum Stirpium

Adversaria,' published at Antwerp, 1576, declared that 'within these few years' tobacco had become an inmate of England. Camden cautiously says that Drake and his companions were 'the first, as far as we know, who introduced the Indian plant called Tabacco or Nicotia into England, having been taught by the Indians to use it as a remedy for Indigestion.' Drake, as we have seen, had been presented with bags of tobacco during his voyage round the world twelve years earlier. Dr. Cotton Mather, in 'The Christian Philosopher,' says that 'in 1585 one Mr. Lane carried over some tobacco, which was the first seen in Europe.'

There is thus a difference of twenty years as to the date of the introduction of tobacco into England. Taylor's date of 1565 lacks confirmation, and probably his hatred of coaches, which of course injured his trade as a waterman, and tobacco made him link the two together. Hume awards the distinction to Drake, and there is little doubt that during his voyages he and his crew smoked the Indian herb. They may have brought tobacco back with them to England, but there is little doubt that in any quantity it was introduced by Ralph Lane, the Governor of Raleigh's colony of Virginia. He returned to England in 1586, and Hariot, his chronicler, concludes his description of the Indian practice of smoking, which we have quoted above, with the party's personal experience of tobacco: 'We ourselves, during the time we were there, used to suck it after their manner, *as also since our return*, and have found many rare and wonderful experiments

of the virtues thereof, of which the relation would require a volume by itself. The use of it by so many of late, men and women, of great calling as else, and some learned physitions also, is sufficient witness.'

This is the first English description of the Indian practice of smoking, and from Hariot's language it is evident that the use of tobacco in England was of quite recent origin—that it had grown up in the two years' interval between Lane's return from Virginia, in 1586, and Hariot's account of that colony in 1588. Camden also supports Lane's claim to be the man who introduced tobacco into England. Aubrey, indeed, writing in 1681, says that Sir Walter Raleigh 'was the first that brought tobacco into England, and into fashion'; but the claim of Raleigh rests upon the last clause. He was undoubtedly the first noted smoker in England, and gave the practice a good standing in society and at Court.

James I., in his 'Counterblaste,' wrathfully says of the discovery of Virginia: 'With the report of a great discovery for a conquest some two or three savage men were brought in, together [into England] with this savage custom [*i.e.*, smoking]. But the pity of it is that the poor, wild, barbarous men died, but that vile barbarous custom is yet alive, yea, in fresh vigour.' This statement places the question of the introduction of tobacco into England almost beyond dispute. James here states that the discovery of Virginia and the introduction of tobacco into this country were contemporary, the latter the outcome of the former event. Virginia was discovered by Captains Amidas

and Barlow on Raleigh's first expedition in 1584. A year later Lane, acting under Raleigh's orders, attempted to establish a settlement there. He was presented with the pipe of peace by the natives, and brought back with him to England two Indians. One of these died, to whom Trinculo in 'The Tempest' refers, complaining, 'When they will not give a doit to relieve a lame beggar, they will lay out ten to see a dead Indian.'

The sailors of Hawkins', Drake's, and Grenville's expeditions—for each of whom the introduction is claimed—were probably the first people to smoke tobacco in England, but inferences, as well as direct assertions, point to Lane as being the one who actually brought tobacco into this country. The popular transference of the honour is easily explained. Virginia, whence the first tobacco was brought, was founded by Raleigh, Lane being his lieutenant or deputy. Thus indirectly Raleigh introduced tobacco into England, and he certainly made its use common and fashionable.

But these questions are minor considerations; it is sufficient to know that tobacco was introduced into England about 1585. The weed of wondrous feature appeared at the psychological moment. The mind of Europe was thrilling with the afterglow of the Renaissance when tobacco came to soothe and to stimulate. Truly, as Charles Lamb wrote:

> 'The Old World was sure forlorn
> Wanting thee!'

Before proceeding to sketch the progress of tobacco

in Europe, the questions as to whether smoking was practised in Europe before the sixteenth century, and whether tobacco originated in the East, and not in the West, should be considered. It has been asserted by some writers that smoking was practised in Europe and Asia long before the discovery of America.

The remedial inspiration of the smoke of various herbs and substances dates back to very ancient times. Dioscorides states that the Greeks inhaled the fume of dried coltsfoot through a funnel for difficulty in breathing, and Pliny notes that the Romans inhaled the same smoke through a reed for the relief of old coughs. But these were as strictly remedies as the inhalation of steam in cases of bronchitis. More to the point are the instances of the burning and the inhaling of the smoke of various narcotic plants. The Thracians burnt the seeds of certain aromatic plants and inhaled the perfume. Herodotus states that the Scythians used to inspire the smoke of hemp-seed for the sake of the transient intoxication it produced. Covering their heads with a rug, they placed hemp-seed on red-hot stones, and inhaled the smoke which arose.

Lieutenant Walpole, the celebrated Arabian traveller, declared that an ancient Arabic manuscript which he had seen in Mosul stated that Nimrod smoked. In confirmation he cited a picture on an Assyrian cylinder in the British Museum. This picture subsequent inquiries have been unable to identify, while the Arabic manuscript bears internal evidence of having been written in the seventeenth century,

reference actually being made to Dr. Everard's treatise on tobacco, published in 1659. Similarly Dr. Yates discovered on an ancient Egyptian tombstone what he believed to represent a party of men smoking; in reality it is a picture of glass-blowers at work. Eulia Effendi, the Turkish traveller, stated that he found a pipe embedded in a building constructed before the time of Mahomet, it being asserted by some that it was unlawful for true Moslems to smoke. By this discovery, however, the conscience of the orthodox was satisfied, Eulia proving the authenticity of the find by the assertion that the pipe smelt of tobacco! Against these wild assertions it is merely necessary to point out that in the 'Arabian Nights,' that mirror of Eastern life, no reference is made to smoking, and that in the seventeenth century smoking was prohibited in Turkey, Persia and India under penalty of death.

Many antiquaries have laboured to prove that the smoking of herbs—grey lichen and coltsfoot—was common in this country in the times of the Romans and ancient Britons, as well as the later English. The discovery of pipes of bronze, iron and clay in company with Roman remains has been cited as proof. But subterranean deposits become strangely mixed; coins of the Stuarts and a tobacco-stopper of the reign of George II. have been found with Roman pottery and weapons. It is as absurd to suppose that the Romans used the Merry Monarch's coins as that they pressed down their coltsfoot-loaded pipes with a tobacco-stopper of George II. In 1784 a grave of great age was unearthed at Bannockstown, in

Kildare. The skeleton was asserted to be that of an ancient Milesian, and in his jaw was found a tobacco-pipe. Antiquaries at once showed to their own satisfaction that this relic proved smoking was practised in Ireland ages before the invasion of the Danes. Examination of the pipe, however, proved it to be identical with those used in the reign of Elizabeth. Pipes of bronze are frequently found in Irish tumuli; such pipes were largely used in the seventeenth century, and large numbers have been found on the battlefield of the Boyne, and at Chester, where the troops of William III. encamped before embarking for Ireland.

No pipe or tobacco-instrument has ever been unearthed which has not borne unequivocal witness, in design or character, to its manufacture since the reign of Elizabeth.

Sculptured evidence is equally false. The monument of Donough O'Brien, King of Thomond, who died in 1267, in Corcumrae Abbey, County Clare, represents him in the usual recumbent posture with a short pipe, or dhudeen, in his mouth. On one of the ancient chimney-pieces in Cawdor Castle there is a stone carving of a fox smoking a tobacco-pipe. The date of this chimney-piece and carving is confidently declared by antiquaries to be 1510. Granting that the tomb and chimney-piece are over six hundred and four hundred years old respectively, do their engravings prove the corresponding age of the smoking habit? Is the pipe part of the original carving or the later addition of an idle or skilled hand? There are not wanting vandals who would not scruple to add a

pipe to a picture or carving of pre-Elizabethan times. Nothing is easier to add, and to give the whole an air of verisimilitude. To conclude from a pipe on an ancient Irish monument that smoking was practised in the twelfth century is as reasonable as to argue from the Cawdor chimney-piece that foxes smoked tobacco in the reign of Henry VIII.

Perhaps grey lichen and coltsfoot were smoked medicinally in England before tobacco was introduced. But these were as strictly remedies and medicinal as is the inhalation of steam in bronchitis. They no more prove the antiquity of tobacco-smoking in England than the ancient use of infusions of herbs as medicines proves the use of tea in the England of Alfred. It is true that lichen is still smoked in Scotland and coltsfoot in England, but peasants only resort to these herbs when they are unable to procure tobacco.

But the most conclusive proof that smoking of herbs, much less of tobacco, was unknown in the Old World before the introduction of the habit from the New is that nowhere is the practice referred to by historians or poets. Further, the American practice of smoking is so minutely described by writers of the sixteenth century, and later, on it becoming common in Europe, so strongly condemned, the use of the foreign weed being repeatedly referred to as an innovation, that it is impossible to believe that smoking in any shape or form was a common or even an occasional custom. Even the inhalation of herbal fumes as medicine must have been much less common than has been supposed, as the practice of the Indians

is never compared to any European custom which, though rare, would suggest itself at once to any writer as the best means of explaining the Indian manner of smoking.

The laws and prohibitory penalties enacted against smoking by European and Asiatic potentates still further support this contention. To all parts of Africa and Asia tobacco was introduced by Europeans. There is a Chinese tradition that tobacco was introduced into that country with the Yuen Dynasty, about A.D. 1300. Beyond tradition there is no support for this assertion, and it seems more likely that tobacco was first carried there by the Dutch in the beginning of the seventeenth century. Others hold that the aboriginal American emigrated from China, taking with him tobacco and the practice of smoking it, thus regarding China as the birthplace of smoking. This does not agree with the Chinese traditional account of the introduction of tobacco into the Celestial Empire, nor can the two theories in any way be reconciled. And though there are over forty varieties of the tobacco-plant now known, the existence of none in the Old World can be traced back to before 1500 A.D.

There is, indeed, no reasonable doubt that tobacco and smoking were unknown in Europe, Asia, or Africa until brought from the New World. From the West came the weed of glorious feature. It is strange that meditative, philosophic tobacco should come from the busy, active West; it seems far more like the offspring of the dreamy, poetic East.

'Tobacco,' wrote Cowper, 'was not known in the

Golden Age. So much the worse for the Golden Age. This age of iron or lead would have been insupportable without it, and therefore we may reasonably suppose that the happiness of those better days would have been much improved by the use of it.'

CHAPTER II

THE TRIAL OF TOBACCO

Tobacco first used by adventurers in privation—Raleigh the godfather of smoking—Elizabeth and tobacco—Raleigh persecuted by James I. for his introduction of tobacco—Introduced into England as a medicine—Some prescriptions—Its popularity excited opposition—Measures against smoking—Tobacco duty raised 4,000 per cent. by James I.—Culture in England forbidden—Tobacco discussed in Parliament—Monopoly of sale—Prohibited in France by Louis XIII.—Pope Urban VIII.'s Bull against it—Its persecution everywhere—Austria—Tobacco carried into the East—Banned by the Greek Church—Prohibited in Russia and Turkey on pain of death—Swiss law against smoking.

'WHO,' asked Sir Kenelm Digby, in his 'Observations upon Religio Medici,' 'was ever delighted with tobacco the first time he took it? And who could willingly be without it after he was a while habituated to the use of it?'

In nothing is the subtle charm of smoking more clearly shown than in its primitive repulsiveness and subsequent delight to man. History records no other such conquest as that obtained by tobacco over the whole world. In less than a century the strange, amazing practice of the inhabitants of America became universal. The Old World discovered and

conquered the New, and in turn tobacco even more completely subjugated the Old.

As Hariot more than hints, Englishmen first took tobacco to appease their hunger and relieve their privations during their expeditions to the New World. Thus, at first tobacco was confined to sailors and travellers, who resorted to it of necessity ; they soon found that the practice was more palatable than those which the mother of invention usually imposes. From his deputies in the settlement of Virginia Raleigh acquired the habit, and smoked not of necessity but of freewill, for pleasure. Perhaps heeding the eulogies of physicians in their first flush of enthusiasm over tobacco, he smoked as a preventive against the damp and fogs of Ireland, in which he was stationed as Governor of Kilcolman, with Edmund Spenser as companion, in 1586-1587. He cultivated tobacco near Cork and Youghal. In the garden of Youghal Manor House there still stand four yew-trees, forming an arbour where Raleigh is said to have smoked his first pipe, and many subsequent ones.

Apart from the delight he experienced in smoking tobacco, by making the practice known Raleigh was creating a demand for the herb of Virginia, and thus, in some measure, working for the success of his ill-starred settlement. The story of Raleigh, when smoking, being drenched with ale by a servant who thought he was on fire was a stock jest with Elizabethan and later dramatists, the anecdote being found in numerous guises. It is certain that Raleigh was intensely devoted to tobacco, and smoked it on

every occasion. In Sir Robert Acton's park he 'tooke a pipe of tobacco, which made the ladies quitte him till he had done.' He also sought consolation in his pipe when witnessing the execution of his old friend Essex.

Before the Queen he also smoked. It is not on record that Elizabeth ever tried a whiff of the divine herb, but it is quite possible she did. Elizabeth was but little feminine; tobacco was then smoked by both men and women, and it is easy to imagine Henry's bold daughter indulging in a puff or two out of mere curiosity. The Queen, at all events, did not object to, much less condemn, the practice, for she permitted Raleigh his pipe in the royal presence Doubtless, however, she had been twitting him on his devotion to it when he replied:

'I can assure your Majesty that I have so well experienced the nature of it that I can tell even the weight of the smoke in any quantity I consume.'

'I doubt it much, Sir Walter,' replied Elizabeth, holding it was impossible to weigh smoke, 'and will wager you twenty angels that you do not solve my doubt.'

Gallantly accepting the bet, Raleigh filled his pipe with a weighed quantity of tobacco, smoked it out, and then, weighing the resultant ashes, announced the weight he had smoked away.

'Your Majesty cannot deny that the difference hath been evaporated in smoke.'

'Truly, I cannot,' answered the Queen.

Ordering the wager to be paid, she turned to the courtiers around her, and said:

'Many alchemists have I heard of who turned gold into smoke, but Raleigh is the first who has turned smoke into gold.'

There is little doubt that Raleigh owed much of his persecution at the hands of James I. to his love of tobacco. In the British Solomon's famous 'Counterblaste,' after referring to 'the foolish and groundless first entry thereof into this kingdome,' he says:

'This present age can very well remember both the first author and the form of the first introduction of it amongst us. It was neither brought in by King, great nor learned Doctor of Physic. . . . It seems a miracle to me how a custom springing from so vile a ground, and brought in by a father so generally hated, should be welcomed on so slender a warrant.'

This clearly refers to Raleigh. James appears in a far from regal, and still less divine, character in his attitude towards Raleigh and tobacco. But Raleigh's love for the divine herb was unaffected by James's petty hatred and persecution. As it had amused him during the sunny days of his favour with Elizabeth and comforted him during his banishment in Ireland, so in it he found consolation and solace in the Tower. It soothed his griefs, and inspired him to write his famous 'History.' To tobacco he was faithful to the last. Old Aubrey records that Raleigh soothed his soul with a pipe a short time before his execution: 'He tooke a pipe of tobacco a little before he went to the scaffold, which some female persons were scandalized at; but I think it was well and properly done to settle his spirits.'

It was in the guise of a medicine that tobacco came into England and the rest of the Old World. Drake and his men are reported to have first used it as a remedy for indigestion, as the Indians themselves did. Chewing tobacco was also practised by sailors as a cure for and preventive against scurvy. Returning to England, these sailors and pioneers in the use of tobacco did not fail to tell the story of the new herb's virtue, and the cures wrought by the strange and curious manner of inhaling its fumes. Hariot, in the account quoted in the last chapter, states that many physicians supported these reports of the power of tobacco, and testified to its merits as a medicine.

Many books and treatises were written setting forth the properties and virtues of the plant. 'It cureth,' says one, 'any griefe, dolour, imposture or obstruction proceeding of cold or winde, especially in the head or breast. The fume taken in a pipe is good against Rumes, Catarrhs, hoarseness, ache in the heade, stomake, lungs, breast: also in want of meat, drinke, sleepe or rest.' Sir William Vaughan held that a pipe taken fasting on a raw or rainy morning in the months spelt without the letter 'r' (May, June, July, and August) was 'a singular and sodaine remedie against the Megrim, the toothache, the falling sicknesse, the dropsie, the gout, and against all such diseases as are caused of windy, cold, or waterish humours.'

In the 'Trial of Tobacco' (1610) Dr. Edmund Gardiner gives many prescriptions for the cure of various diseases by the American herb. Difficulty

of breathing was cured by smoking tobacco. 'A sirup made of the decoction of this herb with sufficient sugar, and so taken in a very small quantitie, dischargeth the breast from phlegmatic matter.' A tobacco ointment 'taketh away all paines' of gout. 'What,' asks this enthusiastic lover of the herb, 'is a more noble medicine or more readie at hand than Tobacco?'

In 1587 Everard had published a similar eulogistic work, and in 1622 John Neander, of Bremen, issued a massive quarto 'Tabacologia,' prescribing preparations of tobacco for every disease and ill. Dr. Butler, styled by Fuller the 'Æsculapius of the age,' frequently prescribed tobacco. For a man suffering from 'a violent defluxion of the teeth' Butler ordered the immediate smoking of an ounce of tobacco; twenty-five pipes effected a cure. Up to the present century, indeed, smoking was, and to some extent still is, regarded as a sanitary or hygienic measure, with remedial powers. For indigestion, nervousness, and as a palliative for toothache, smoking is everywhere known. It has always been more or less remedial in character, though the British Pharmacopæia now contains only one preparation of tobacco, and that is rarely used. No one would now think of adopting Robinson Crusoe's remedy for ague—smoking tobacco and drinking an infusion of the leaves—or of trying Ashmole's cure for toothache. In his diary for 1681 he notes, after suffering from toothache for a week: 'I held pills in my mouth made of burned alum, pepper, and tobacco, which drew from me much rheum, and so I was eased.'

Though tobacco was seized upon by the doctors as their special property, it was not permitted by the people to become a medical monopoly. Though generally regarded as a remedy, Elizabethan England smoked it without being under medical advice. It was accounted wholesome and beneficial under all circumstances, and taken accordingly. Hariot testifies that men and women of all classes 'took tobacco' for their health, particularly as a specific against the effects of the damp, uncertain climate, which was then, as now, the Englishman's scapegoat for all his physical, social, and moral shortcomings. It may be surmised also that the pleasure derived from the divine herb, as Spenser had already styled it, was no inconsiderable factor of its popularity.

Smoking spread widely and quickly, for, as a poet said, it had

'Come to help this cold phlegmatic soyle.'

'In these daies,' said a writer of 1590, 'the taking of the smoke of the Indian herb called tobacco by an instrument formed like a little ladell, whereby it passeth from the mouth into the hed and stomake, is gretlie taken up and used in England against Rewmes, and some other diseases ingendered in the lunges and other parts; and not without effect,' he quaintly adds.

Not unfitly was smoking compared to 'Elias' cloud which was no bigger than a man's hand that hath suddenly covered the face of the earth.' So rapidly did the practice spread, that before the end of the sixteenth century it was fiercely assailed and opposed,

its very popularity awakening attack. On tobacco wits and satirists made merry; against smoking divines launched their thunders, and with the pipe moral philosophers waxed exceeding wroth. The critics, detractors, and enemies of tobacco soon had a leader worthy of their cause. James I. of England hoisted his portentous banner, and with his wisdom-whetted sceptre led the motley horde against the strongholds of tobacco.

The increasing popularity of smoking caused a division in the ranks of science. Introduced into Europe as an invaluable drug by doctors, they stood as its sponsors before the Old World, and ascribed to it more virtue than even it possessed. The nations accepted the medical testimony as true, and found tobacco the one thing needful to make life worth living. It soon ceased to be used strictly as a medicine; people found it most palatable in those forms which required not the apothecary's art. Instead of going to physicians for nicotian 'sireps,' unguents, pills, and infusions, they smoked, snuffed, and chewed tobacco. Finding this precious herb, a source of great profit, slipping from their sole guardianship and dispensation, most doctors attacked its use under all circumstances. They drew lurid pictures of the dried-up brains, wasted bodies, and fearful deaths of smokers and snuffers, and wrote ponderous tomes detailing the slow and horrible effects of tobacco. Still, there were not wanting doctors who upheld its virtues; physicians waxed wroth with each other on the great question, 'to smoke or not to smoke.' Meanwhile, the people

went on smoking, and had they waited for the unanimous answer to this question we should have been waiting still.

The 'Counterblaste' of James, and the effusions of his followers merely blew the smouldering use of tobacco into a flame. Their sneers and sarcasms, their sermons, their diatribes and treatises, were as ineffectual then, young though the practice was, as they are to-day, when smoking has become venerable by age and association.

What moral suasion and reasoning could not accomplish the powers that were attempted to perform by force. The popularity of tobacco led to its persecution. The year after his succession to the British throne James commenced his vain attempt to stamp out tobacco. Under Elizabeth there had been an import duty of 2d. a pound on tobacco, and on October 26, 1604, James raised this to 6s. 10d. a pound on tobacco from Virginia, where the colonists had from the first devoted themselves to the cultivation of the plant. It was for years their sole support and export in trade; the prosperity of the first English colony depended on tobacco.

From 2d. a pound James raised the duty to 6s. 10d. (fully equal to 25s. present value), an advance of exactly 4,000 per cent. This heavy duty nearly ruined the colony. In 1611 only 142,085 pounds of tobacco were imported from Virginia, which was only one-sixth of the amount previously exported to England. The increased duty, moreover, applied to Virginian tobacco only; whether by an oversight or James's desire to conciliate Spain (the negotiations

for the marriage of the Prince of Wales to the Spanish Infanta were then in progress) and his hatred of Raleigh, the trade of whose colony this measure crippled severely, the Act increased the duty on Virginian tobacco only. Portuguese and Spanish tobacco continued to be imported under the old tax of 2d. a pound. Thus James satisfied his hatred of tobacco and of Raleigh by one measure. Against tobacco he was totally unsuccessful, for, failing Virginian, Spanish tobacco was smoked in England, and the plant itself cultivated in this country.

Both these evasions of the prohibitive duty received legislative attention, though no direct prohibition of tobacco was ever made in England as on the Continent. The increasing cultivation of tobacco in England led James, in 1621, to promulgate a measure forbidding the planting of tobacco in this country: 'Whereas We out of the dislike We have of tobacco,' he prohibited the cultivation of the plant, as to do so was to 'misuse and misemploy the soil of this fruitful Kingdom.'

In the debate on this Bill in the House of Commons, Sir Edward Sandys, M.P. for Pontefract, protested against the importation of tobacco from Spain at the old duty of 2d. a pound. 'There was wont,' he said, 'to come out of Spain a great mass of money to the value of £100,000 per annum for our cloths and other merchandises; and now we have from thence for all our cloths and merchandises nothing but tobacco; nay, that will not pay for all the tobacco we have from thence, but they have more from us in money every year £20,000; so there goes

out of this kingdom as good as £120,000 for tobacco every year.'

Three years later this grievance was remedied. In 1624 the importation of all tobacco from Spain or Portugal was prohibited, and that from Virginia only allowed. The British colony thus once more supplied England with all her tobacco, and though the heavy duty was retained, Virginia prospered, for tobacco at all costs England must have.

James, however, attempted to limit the supply at both ends, by ordaining that no planter should export more than 100 pounds of tobacco a year, and by creating a tobacco monopoly in England. Tobacco could be sold only by persons holding royal warrants of permission. These were granted for life on payment of £15 and an annual rent of the same amount. These sums, it should be pointed out again, represented four times their modern value. In 1633 Plymouth yielded £100 per annum for the monopoly. It is also recorded that 'the tobacco licenses go on apace; they yield a good fine and a constant yearly rent.' One of the charges against Strafford on his impeachment in 1640 was that he had created a monopoly in tobacco and pipes in Ireland.

Do what James could, he could not uproot the divine plant, or crush out the affection of his people for it. Cut down, tobacco sprang up with renewed vigour. James held the divinity of royalty, but tobacco must have been even more divine, for not even the might of James, the deputy of the Deity, nor the fulminations of the wisest fool in Christendom could destroy the practice of smoking.

The hatred of James was shared and his example followed by his fellow-monarchs, Christian and pagan. English smokers, indeed, were but little harried compared with the persecution visited upon the heads of their foreign brother-smokers. The conquest of tobacco in England was speedier and more complete than on the Continent, though introduced into this island twenty years later. With quickness of perception our forefathers recognised the wonderful virtues and qualities of the herb; it was particularly agreeable and helpful to the English temperament.

Not until thirty years after the duty on tobacco imported into England had been raised, in the hope of reducing its use, were steps taken in France to check the use of tobacco. The tobacco presented to her by Nicot, Catherine de Medici took in the form of snuff. This also was prescribed for Charles IX. to cure his chronic headache. Snuff-taking gradually increased, so that in 1635 Louis XIII. prohibited the sale of tobacco in France except by apothecaries, and then only on the order of a physician. This law was soon repealed, however. Eleven years before the custom of taking snuff in churches had become so common in Italy, Spain, and Austria—priests even taking it when celebrating Mass—that Pope Urban VIII. issued a Bull excommunicating with bell, book, and candle all who took the accursed weed into churches.

'We have recently learned,' proclaimed the Holy Father, 'that the bad habit of taking the herb commonly called tobacco by the mouth and nose has spread to such a degree in some dioceses that per-

sons of both sexes, even the priests and clerks, both secular and regular, forgetting that decorum which is due to their rank, take tobacco everywhere, principally in the churches of the town and diocese of Seville. . . . We interdict and forbid, all generally and each in particular, persons of either sex, seculars, ecclesiastics, every religious order, and all those forming a portion of any religious institution whatsoever, to take tobacco in the future in the porches or interiors of the churches, whether by chewing, smoking, or inhaling it in the form of powder—in short, to use it in any shape or form whatsoever.'

The Empress Elizabeth backed up this Bull by ordering the beadles to confiscate the snuff-boxes of persons entering churches. In Transylvania the property of any person growing tobacco was confiscated, and the penalty for smoking the plant was a fine varying from three to two hundred florins.

English sailors took tobacco into Sweden, Russia, and Turkey. The Dutch and Portuguese carried it into Asia, reaching India in 1599, Java two years later, and China—despite the native tradition—soon afterwards. From Turkey tobacco spread into Persia and Egypt. In the despotic Orient it fared worse with takers of tobacco than in Europe. In 1634 the Greek Church forbade the use of tobacco, in any shape or form, to its adherents. To give this command the force of a Divine injunction a tradition was manufactured, and it was solemnly preached that it was with the fumes of tobacco that the devil intoxicated Noah. In Russia the temporal power supported and enforced the spiritual condemnation

of tobacco. It was said that a great fire in Moscow had been caused by smokers; and the Tsar Michael, prompted by anxiety for the spiritual and material well-being of his subjects, decreed that for the first offence smokers should be whipped, and executed for a second indulgence in tobacco. Those who preferred snuff to smoke escaped with the amputation of the nose. The Ambassadors of the Duke of Holstein to Russia in 1634 saw eighteen men and one woman publicly knouted for selling tobacco and brandy.

In Turkey the use of tobacco was speedily prohibited. Here, also, the persecution of tobacco was on religious as well as temporal grounds. As in Russia, a tradition was discovered prohibiting its use by the faithful: Mahomet, it was said, had prophesied that in future ages some of his followers would smoke a herb called tobacco, but these would be unbelievers. Sultan Amurath IV. strictly prohibited its use. Search was made for smokers; tobacco-pipes were driven through their cheeks, and rolls of tobacco hung as collars round their necks. Thus arrayed, they were mounted on asses, facing the tail, and driven through the streets, as a warning to lusters after tobacco, to be hanged. In Persia the Shah Abbas prohibited the use of tobacco, and on one occasion burnt a merchant alive in his stock of the plant. The Mogul Emperor Jehan Geer likewise visited with death the smoking or snuffing of the American herb.

In 1653 tobacco began to be smoked in the canton of Appenzfel, in Switzerland. These daring smokers

found themselves the object of many unwelcome attentions from the juvenile population. Then they fell under Government censure ; they were summoned before the Council and heavily fined, innkeepers being ordered in future to inform the authorities of all persons who smoked in their houses. In 1661 the Communal Fathers of Berne legislated against tobacco. The canton regulations were based upon the Ten Commandments, to each being added in explanation the crimes which it was held to comprehend. Under the seventh, 'Thou shalt not commit adultery,' was comprehended the sin of smoking. This prohibition was renewed in 1675, and to punish breaches of the law a Chambre du Tabac was instituted ; this tribunal existed until the middle of the eighteenth century.

In 1694 Innocent XII. was obliged to repeat the Bull of his predecessor seventy years before. He solemnly excommunicated all who took 'snuff or tobacco in church,' from which it is seen that the previous edict had had little effect. In Holland, Spain and Germany alone was tobacco allowed to pursue its peaceful conquest, unopposed by the stupidity and might of the law. In England, James had not dared to prohibit its use, but what he could he did by heavy duties, monopoly and restrictions. Threatened on every side by paganism, Mohammedanism and Christianity, by temporal monarchs and ecclesiastical potentates, tobacco found itself in the first century of its introduction into the Old World. If force, invective and sarcasm could have destroyed the herb, it would have perished long ago.

CHAPTER III

TOBACCO'S WORLD TRIUMPH

Jesuits and smoking—Uselessness of persecution—Names of tobacco—Progress of tobacco and snuff in France—In Holland—Spain—Italy—British navy—Italy freed by tobacco—In Russia forbidden, and afterwards enforced by Peter the Great—Tobacco among Esquimaux—Red Indians—Mexicans—In South America and Cuba—Polynesia—Philippines—Japan—China—Siam—Burma—India—Curious Himalaya pipe—In Persia and Turkey—Mohammedanism and smoking—In Africa—Curious modes—Fourier and Balzac on national smoking.

WE have seen how tobacco was discovered with the New World, how the practice of smoking was introduced into Europe and Asia, and the opposition it encountered. More pleasant is the duty of narrating its final and lasting triumph.

All that fanatical ingenuity of reasoning and of science could do was done to dissuade man from the embrace of the gorging fiend. The terrors of the law were invoked by the princes of every nation to prevent the hated weed and its devilish practice settling in their domains. It was death to inhale the smoke of this American herb, and mutilation to snuff its powdered leaves. Modern smokers do not realize the penalties their forefathers dared for the sake of

the soothing herb, and that to their courage and persistence this generation owes its liberty to 'drink tobacco.'

Neither the anathemas of Popes, the decrees of Princes, the warnings of physicians, the wit of fools, nor the wisdom of scholars could subdue tobacco. It was all-conquering, and converted its sternest enemies into its most ardent devotees. How could priests obey the Bull when they themselves relieved the monotony of service with a fragrant pinch? The Jesuits replied to James I.'s 'Counterblaste,' maintaining that tobacco-smoking was to the advantage of public health and morals. Even if this were not so, they declared that it was ridiculous and against all good sense that a plant so recently discovered that its merits were still unknown should be condemned by the Church. Such censure was prompted by vulgar opinion, fanaticism, and superstition. Was it possible for an official to punish a man for smoking when he himself knew and loved tobacco's fragrant fume? In 1724 Benedict XIII. revoked all Bulls against tobacco for the very good reason that he smoked himself. Louis XIII. tried a pinch of snuff and the law restricting its sale vanished. Shah Abbas' wild wrath against tobacco changed to deepest devotion when in a moment of idleness he curiously tried a pipe. The Persians have now a proverb which declares 'Coffee without tobacco is like meat without salt.' That Amurath would execute a fellow-smoker was absurd; tobacco created a bond of sympathy between the Sultan and his slave.

None of the fanciful names first bestowed upon

tobacco in France, Italy and elsewhere have survived save that of 'nicotine.' As if perceiving its solid worth, the world returned to 'tabaco,' the name under which Hernandez introduced the plant into Europe. The Spaniards have retained this word in its truth and purity of spelling. The Portuguese and Italians erroneously added an extra *c*, and they spell it 'tabacco.' The French have shortened it to 'tabac'; the Germans, Dutch and Russians spell it 'tabak,' while Poles phonetically preserve the original spelling in 'tabaka.' In English the first vowel has been wrongly altered, *o* being substituted for *a*—'tobacco.' The Danes and Swedes follow suit with 'tobak.' 'Bakah' is the root of the name all over the world. In Hindustani it is 'tumbaku,' and in Malayese 'tambracco.'

Until the present century tobacco was snuffed, not smoked, in France. Under Louis XIV. both smoking and snuffing increased in popular favour, the former being almost entirely confined to the lower classes. Until the middle of this century snuff was the only mode of taking tobacco practised by French gentlemen. In the days of the Regency snuff-taking attained its zenith in France, and was an accomplishment indispensable to all moving in society. The nicotian history of France thus largely falls under the heading of 'Snuff,' and is treated in a later chapter. In 1674 the cultivation and sale of tobacco in France became a State monopoly. It was farmed out to a speculator for £5,000 a year for six years. By 1720 the annual rent of the monopoly had risen to £10,000. In 1771 tobacco yielded France a revenue of

£1,100,000 a year. The sympathy of France with the American settlers fighting for their liberty against English tyranny was expressed in two practical forms: not only did they send Lafayette and men, but France began to smoke American tobacco. The increase of smoking in France during the fifty years before the Revolution was very great. It was confined, however, to the lower and middle classes, who finally arose and overthrew the despotism under which they had been so long labouring. There is indeed much truth in the saying that the French Revolution was the outcome of smoking. During the cholera plague of 1831 France smoked and snuffed as a prophylactic. Now all France smokes. Since 1864 the average consumption of tobacco per head of the population has increased from 18½ ounces to 34 ounces per annum. The sincerity of France's devotion to Nicotia is proved by the fact that last year she consumed eighteen million pounds' worth of the article sold as tobacco by the Régie. A greater test than this of smoking affection no one can demand. The cigarette is universal in France; it not only befits Gallic gaiety and lightness of temperament, but French tobacco is too utterly vile for a pipe.

Tobacco appears to have been introduced early into Holland. Nicot bought his plants from a Dutch merchant. The people accorded tobacco a welcome even warmer than it received in England. No restrictions whatever were placed upon its use or importation; it was, and still is, largely cultivated in Holland, despite the dampness of the climate. The Dutch are literally a nation of smokers. 'The pipe

is never out of the mouth of the true-born Nederlander,' declared Washington Irving. Many Dutchmen go to sleep with a pipe in their mouth, relight it when they wake in the night, and again in the morning before they turn out. Boys of six may be seen smoking big black cigars, and whatever the task, workmen are perpetually smoking. The Dutch, indeed, are the greatest smokers in the world, though Germans are popularly regarded as the foremost smokers, a fact doubtless due to the huge pipes of the Fatherland. The Dutch annually consume seven pounds of tobacco per head of the population, or half a pound per week for each smoker. The German average per head is only three pounds per annum. The Hollanders assert that the dampness of their climate makes smoking a necessity, while the moderate cost of tobacco renders its consumption inexpensive. Certainly smoking has not wrought that havoc in the material prosperity and moral character of the Dutch which anti-tobacconists assert is the inevitable effect of smoking. Dutch tobacco is chiefly home-grown and very mild and hay-like.

From Holland tobacco and smoking spread into Germany, with what result all know. Smoking is incessant, as also in Austria, tobacco being cultivated in both countries. The pipe reigns supreme in Germany, and only to a less extent in Austria, where the smoking qualities of meerschaum were discovered. Snuff has never been popular in these countries, tobacco being enjoyed in its original and best form, in a pipe.

The Latin races prefer tobacco in its lighter and

airier moods. In Spain the cigar and cigarette prevail as ever. Pipes are never seen in the Peninsula even among the poorest beggars. The course of smoking in Spain has always been smooth, for the paternal Government possess a monopoly of tobacco, and cigars and cigarettes from the factories in Cuba and the Philippines were, until these colonies were ceded to the United States, the only ones to be bought. Smoking is incessant. In some districts workmen are allowed fifteen minutes' leisure every hour for smoking. The consumption is relatively small, being only one pound of tobacco per head per annum.

In Italy cigarettes and cigars also hold the field. Cigars, or what pass under this name, are given to the soldiers as part of their daily rations. Italians may well smoke, for to tobacco they owe their release from Austrian rule. In 1848 the Italians protested against the Austrian domination by renouncing tobacco entirely, it being then, as now, a Government monopoly. Its revenue thus reduced, in revenge the Austrian Government supplied cigars gratis to the army occupying Northern Italy. The soldiers converted them into instruments of torture, tauntingly blowing the smoke into the faces of Italians who had patriotically given up the fragrant herb. This conduct was bitterly resented, and discontent ripening into action, Milan, Venice, and then all Northern Italy, rose in rebellion. Later the people of Southern Italy followed this example, and not only abstained from tobacco themselves, but in their patriotic zeal plucked cigars from the mouths of all people smoking in the

streets and cast them into the gutter. Thus Italy was literally freed by tobacco, which has been ever the friend of freedom and foe of despots.

The story of tobacco in Russia is a unique and curious one. At first, as we have seen, its use was prohibited by the joint decree of the Church and the Tsar Michael Fedorowitz. This law succeeded in preserving Russia from the contamination of tobacco until Peter the Great introduced smoking, against the will of the people. During his sojourn in England and on the Continent he acquired the practice of smoking. Noting the universal use of tobacco in the countries he visited, he determined to introduce it into Russia for the sake of the revenue it would yield. A Russian merchant, Orlenka, offered 15,000 roubles for the monopoly of the sale of tobacco in Russia, but the Marquis of Carmarthen on behalf of an English company offered 48,000 roubles (£28,000) for the privilege. For this sum the syndicate was to be allowed to import into Russia 1,500,000 pounds of tobacco per year, and Peter agreed to permit the free use of the herb among his subjects, revoking all previous edicts and laws. A rebellion among his subjects and soldiers was the partial result of this action. They complained of the number of foreigners that Peter had introduced into Russia who 'come to Moscow, have their beards shaven, and publicly smoke tobacco to the discredit of orthodoxy.'

In what measure modern Russians share these opinions is best shown by the fact that on Russian railways there is always one compartment 'For ladies who do not smoke.' The recent edict of the Tsarina

forbidding smoking by the ladies of her Court was received with indignant protests from them. Tobacco is cultivated to a large extent in Russia. The nobility smoke cigarettes, while the great mass of the people are thankful for anything that will burn. In default of tobacco, peasants smoke cabbage-leaves made into cigars with coarse brown paper. A few years ago the Bishop of Kursch forbade his clergy to smoke, on the grounds that it is 'injurious to the health as well as opposed to all common-sense, and is besides a great temptation to the laity.'

In Latin countries priests of the Roman Church are prohibited from smoking in public. In Berlin, Munich and Vienna, soldiers and officers are forbidden to smoke in the principal streets through which members of the royal family drive.

In all degrees of climate tobacco is acceptable, and to no people more so than to the Esquimaux. They are dependent for tobacco on the whalers who occasionally visit them. By cutting it up very fine and mixing it with finely chopped willow-twigs, in the proportion of two parts of tobacco to one of wood, they economize their store of the grateful and comforting plant. As the wood has a slightly aromatic flavour, the mixture is by no means bad. After cleaning out the bowl of his pipe, which is very small, the smoker inserts a small wad of hair or wool from his clothing or deer-skin. This is rammed down to prevent the powdered tobacco-wood clogging up the stem. The bowl is then charged and lighted, being smoked out in one or two whiffs, so small is it. To make the most of his pipe the Esquimaux inhales the smoke very deeply

and expels it from his mouth and nostrils very slowly. The Esquimaux also chew tobacco very largely, men, women and children keeping a quid always in their mouth. They never expectorate ; indeed, so fond are they of tobacco, that they actually eat the foul, oily refuse from the bottom of their pipes, as also does the Mexican.

The Indians of America, the originators of smoking, are of course smokers still. Occasionally, when short of tobacco, they smoke dried red willow-bark and oftener mix it with tobacco. Sad to say, the noble red man, among other degenerating influences of civilization, is forsaking his pipe and becoming attached to that makeshift for smoking, the cigarette.

The citizens of the United States smoke largely and chew more. After the Dutch, they are the greatest consumers of tobacco in the world, the annual average per head being five pounds. For chewing and skill in expectoration the American is more famous than for smoking, his dexterity in the former mode being recorded by Dickens with awe. To avoid the necessity of constantly preparing a quid, the negroes in Georgia fill the interstices of their teeth with tobacco. In England chewing is also gaining in favour, especially among mechanics and artisans, since they can chew while at work when smoking is forbidden.

Mexico is a land of smoking. Everybody, from the highest to the lowest, from the oldest to the youngest, takes tobacco in all circumstances. Judge, jury and lawyers smoke in court while cases are being heard ; even the prisoner is not denied his cigar or cigarette.

Schoolmasters smoke while teaching, and a scholar who earns his tutor's satisfaction is rewarded with permission to smoke. If a whole class distinguishes itself, general permission to light up is given and the room is soon filled with smoke.

Throughout South America smoking is general by both sexes in all places. The Patagonians practise the ancient mode described by the first Spanish travellers in Mexico, swallowing and retaining the smoke in a recumbent attitude. The Paraguayans chew chiefly.

In Cuba, the garden of the finest tobacco in the world, smoking is incessant. As befits the birthplace of Havanas, the pipe is never seen ; cigars and cigarettes, as in the days of Columbus, are alone smoked ; indeed, *fumer un tabaco* means 'to smoke a cigar.' Men and women smoke incessantly except when they are in church or their beds. Old women puff solid consolation from big black cigars, while the younger ones whiff the gayer cigarette. The boy sellers of sugar-cakes, cocoanuts, lottery tickets and the bootblacks ask your custom between puffs from their cigarettes. Railway porters and officials emit more smoke than their engines ; negroes smoke harder and more constantly than they work ; priests are as devoted to tobacco as to theology. In fact, the people smoke always, except when eating and sleeping. 'I smoke but little,' says a Cuban ; 'only four or five cigars a day and a few cigarettes—a couple of packets.' But there are twenty cigarettes in a packet, composed of black tobacco cut coarser than that for pipes in England. Fully 30 per cent. of the cigars

manufactured in Cuba are consumed in that island, only two-thirds of the annual crop being exported to fill the world's cigar-case.

In Polynesia tobacco takes varied and primitive forms of cigars and cigarettes. The Fijians make a cigar or cigarette by rolling tobacco-leaf in a strip of dried banana-leaf; this cigar serves for five or six persons, being passed from man to man, each inhaling a few whiffs. The natives of New Guinea roll partly dried tobacco-leaves in a green leaf from a tree, thus forming a rude cigarette. It holds fire so poorly that it is necessary always to have a live coal at hand to keep it alight. The Samoan Islanders similarly roll tobacco in a green leaf.

Throughout Asia smoking is universal. The penalties first visited upon it have long vanished, and the taking of tobacco might be a custom grounded in the immemorial antiquity of the East instead of an innovation of a mere three hundred years' standing.

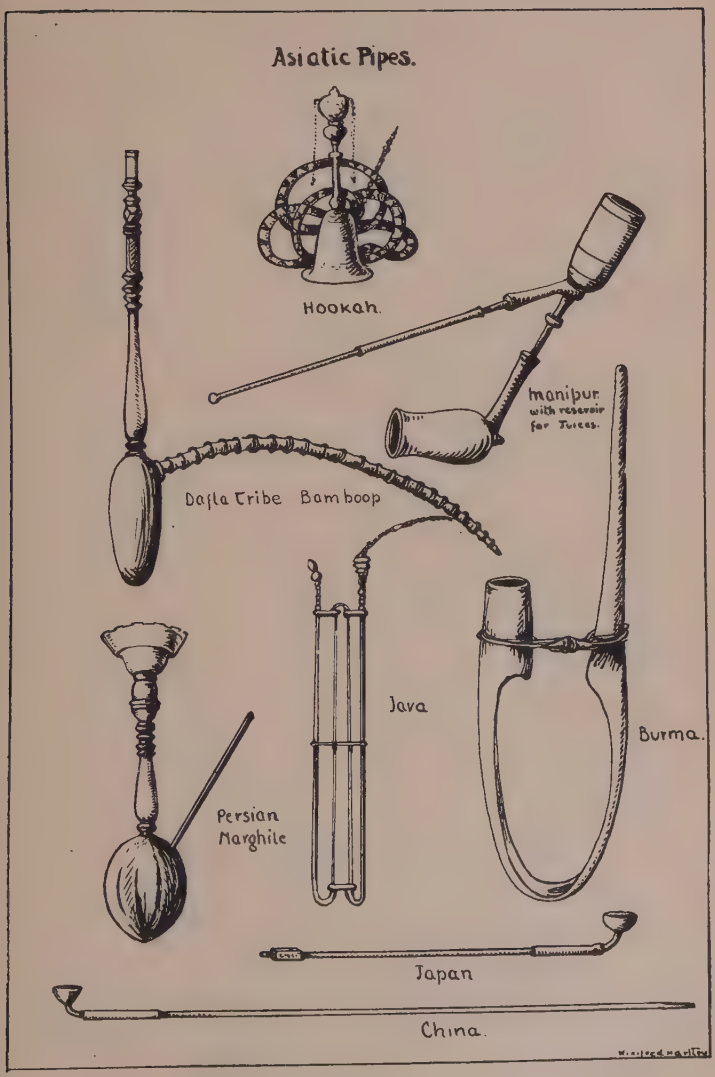
After Cuba the Philippines are the smoker's paradise. The tobacco is second only to that of the Pearl of the Antilles, and all the people smoke. Contrary to the usual Eastern custom, limitations are set upon smoking by children. The Filipinos do not allow children under ten years of age to smoke. The lady of a house lays in a stock of tobacco as regularly as an English housekeeper gets in her coal. The people make their own cigars, as smokers at home roll their own cigarettes (hence the form of Manilla cheroots), and boys and girls twist their cigars as deftly as a hardened English

cigarette-smoker. It is a common sight in Manilla to see father and mother sauntering along, each smoking a cigar, and followed by their children, also happily puffing the divine herb. The Negritos of Luzon smoke in a curious fashion, holding the lighted end of the cigar in their mouth. Some Anglo-Indians also practise this method, by which it is claimed smoking is more enjoyable, and the secretion of nicotine avoided. With a little practice all danger of burning the mouth is overcome.

The Japanese are as dainty in smoking as in their other customs. Their pipes, the *kisserus*, are very tiny, and hold only a small pill of the finest cut and mildest tobacco. From each pipeful only one deep whiff is inhaled, the burning remnant shaken out, and a fresh charge inserted for a second smoke. However refined this may be, it does not commend itself to an enthusiastic smoker.

The Chinese are also liliputian smokers. Their pipes, of bronze, are very small ; the tobacco, which is native grown, is a very mild, almost flavourless, and light-coloured variety. It is imported to Europe, and mixed with darker tobaccos to produce a medium-flavoured and coloured mixture. The smoking of a certain herb is said to have been practised in China before tobacco was introduced and substituted for it. According to a Hindu history tobacco was introduced into China by Europeans in 1609. The belief that the Dutch were the sponsors of tobacco in the Far East is substantiated by the Corean word for tobacco, *hampan kock*, which = Dutchman.

Throughout the East smoking is practised by both



ASIATIC PIPES.

sexes of all ages. All Chinese ladies smoke tobacco through a water-pipe. After the lady visitor has been asked her name, her age, the number of people in her house, etc., the hostess asks her if she will 'eat tobacco.' In Siam men, women, and children smoke with equal zest. Little dots of humanity run about at their play, unconcernedly puffing a cigarette, with another held in reserve behind the ear, as a City clerk holds his pen.

The Burmese are taught to smoke as to eat. A Burmese mother takes the cheroot from her mouth and puts it to the lips of her nursing babe ; the child purses its tiny lips and puffs away with every indication of pleasure. The true Burmese cheroot differs from that of any other country. It is from five to ten inches long, consisting of an envelope of the inner husk of the maize-plant, filled with the finely-chopped leaf and stalk of tobacco, which grows everywhere in Burma. The cheroot is an inch in diameter at the thicker end, and is green, not white, as Tommy Atkins described the one smoked by Supi-yaw-lat, when he 'seed her first' by the old Moulmein pagoda :

> 'Where the flying-fishes play,
> And the dawn comes up like thunder,
> Outer China crost the bay.'

It is indeed a curious and picturesque sight to see a Burmese girl puffing at her big cheroot. The Burmese women smoke with robust and unmistakable enjoyment, not in the imitative fashion of the advanced women of England. It would be

interesting to have medical opinion as to the effect of juvenile smoking in the East on the physique.

In India the cultivation of tobacco is free and unhampered by Government regulations and duties. It is general throughout the peninsula. When the inhabitants of the Himalayan districts are without pipes they make tunnels in the snow, and lighting a little tobacco in one end, they inhale the smoke at the other. The wild men of Ceylon, who are scarcely more than animals, suck up the smoke of tobacco from their hands. Doubling up the hand, they protect the palm with a green leaf, on which they place and light some tobacco; raising his hand to his mouth, the savage sucks in the consoling smoke.

In Persia the cigarette has supplanted the pipe and the narghile; the lowest peasant rolls his own papillos and smokes incessantly. In Turkey, too, the cigarette is the only smoke. The Egyptians still smoke, though tobacco is no longer cultivated in the country. It is difficult now to dissociate the Orient from tobacco. The lawfulness of smoking to the Moslem has often been disputed, but is now generally allowed. But the Mahdi, Mahomet Achmet, who overcame General Gordon, forbade tobacco to his followers, as contrary to the Koran.

The Emperor Menelik of Abyssinia, who claims descent from Prester John, has recently forbidden tobacco to his subjects. Seeing some Englishmen with their pipes, and noticing their air of comfort, he decided to try tobacco for himself. He called for a pipe, and on some strong tobacco made his first essay. Alas! the herb knows not kingship, and the

Emperor went the way of all flesh. Since then even the odour of the weed recalls those moments of suffering, hence the prohibition which has raised so great clamour as to give pause to even a paternally absolute ruler. But is it fitting that the subjects should enjoy that which tortured their king? So delighted was the Anti-Tobacco Society of France by this virtuous decree that it has conferred its diploma of honorary membership on the Emperor Menelik.

In all parts of the once Dark Continent smoking is practised. The travellers and explorers of this century have all found that tobacco had preceded them. Some of the African methods of smoking are very curious. Many Kaffirs habitually smoke cigars with the lighted ends in their mouths, tucking their tongues aside. Europeans who have tried this novel mode assert that after the initial difficulty is surmounted it is much superior to the common method. Several African tribes when destitute of pipes unconsciously return to the method of smoking practised by the first smokers in America. They make a hole in the ground, beating down the earth till hard, and work a tunnel underground to another hole. The first is filled with tobacco, which is lighted. Lying down on the ground, the man places his mouth over the second hole and inhales the smoke until he is filled with it; then, rolling over on the ground, he coughingly exhales it. Recovering from the consequent exhaustion, he repeats the performance until the tobacco is reduced to ashes. The pigmies of Central Africa, discovered by Stanley, are devoted smokers. Their pipes are delightfully simple and ingenious. A banana-stalk

cleared of the central pith is the stem ; this is stuck in or held to the bowl, which is formed by rolling a banana-leaf into a cone like a sugar-bag or 'twist.'

The natives of the South-West Coast smoke *lhiamba*, a nettle-like plant, as well as tobacco. The top of the stems with the seeds on are used in a manner similar to the Indian mode of smoking *ganga*. The Congo Africans hollow out a small hole in the ground, covering it with a dome. The dried herb is put in, covered with red-hot stones, and the dome closed. Inserting a reed in this miniature furnace, the native draws in as much smoke as possible in one deep breath. He is seized with a fit of hard, hacking coughing for ten minutes or so, and recovering, repeats the performance. *Lhiamba*-smoking makes the natives moody, fractious and quarrelsome, but a single dose early in the morning prevents fatigue for the rest of the day.

By the African smoker strength and pungency, not real flavour, of tobacco is most esteemed. Hence he 'sophisticates,' as Ben Jonson complained of his 'smoak-sellers,' his tobacco with vile ingredients to make it taste strong. Fine black fibres are inserted into the mouth-end of cigars to absorb the essential oil and nicotine. When the cigar is finished the fibres are withdrawn and chewed or eaten with relish.

Thus from America smoking has spread north, south, east and west, until it has encircled the globe. The practice of the aborigines of the New World has become the recreation and delight of the universe. At the lowest computation one-third of the people of the earth are smokers, for it is only in Europe and

Anglo-Saxon countries that women, and, to a large extent, children, do not smoke. The abstinence of women, indeed, is one of the strangest anomalies of custom.

Fourier declared that 'the nation that smokes perishes.' Were this true, the whole world would be hastening to ruin and devastation, since all races, nations, and tribes smoke. For a perishing nation Holland, smoking 7 pounds of tobacco per head of the population per annum, is not a bad example of national prosperity and sturdiness. Balzac, in his essay on 'Modern Stimulants,' foretold the downfall of Germany from its addiction to tobacco. To-day, smoking more than ever, Germany is united and more prosperous than she has ever been before.

Than tobacco there is nothing more universal. The taste for it is world-wide. Salt, a necessary of life, can alone compare with tobacco, really and theoretically a luxury, though Locke classed it with bread in its universality. There is, indeed, a strange likeness between salt and tobacco. The king and the humblest beggar, the sage and the fool, must take salt to live; in each it preserves the spark of life. So is it with tobacco; it soothes and helps the life of the navvy and the aristocrat, of the savage African and the cultured philosopher. Whether it be in the coarse shag or half-guinea Havana the effect is the same; the miner sucking thick twist out of a short black pipe does not enjoy it less than his noble employer precisely puffing a costly cigar in a gold-mounted holder. Whether in roughest cut-cake or finest Shiraz, in smutty clay, rich meerschaum or the

bejewelled hookah of some wealthy magnate or Eastern sultan, tobacco appears in its most divine form. There is no diminutive of tobacco; it is wholly superlative; there are no degrees of comparison in its use. The millionaire, the pauper, the brawny labourer, the learned scholar, the wildest savage, the oldest and the youngest alike enjoy tobacco. It matters not whether they live in the farthest north with sunless days and perpetual frost, in the fair fields of favoured lands, or in the sweltering heat and rich luxuriance of the tropics, tobacco is ever the same to its devotees, be they black or white, red or yellow, man or woman. Tobacco knows not colour, sex nor creed, country, age nor race. On the world-wide empire of tobacco the sun never sets. In all the intermediate states of light and darkness there rises the incense of tobacco and the red glow of countless pipes. The Occident world smokes, and when it slumbers the Orient takes up the pleasant task, pouring forth incense in praise of tobacco's joys and inspiration. If ever the Utopian dream of the brotherhood of man be realized, tobacco will have had no small share in its realization. Tobacco draws men together and binds them in the common bond of sympathy as smokers. It is the true democrat, the only Volapuk, the veritable cosmopolite. Bring together a Hindu and an Englishman; they know not a word of each other's language, but tobacco binds them together, and they sit in such silent converse as smoke alone can afford. Tobacco has played a greater part in the cultivation of man and the progress of civilization than has ever been credited to the divine herb.

CHAPTER IV

TOBACCO IN ENGLISH SOCIAL LIFE

Sailors the first English smokers—Learning to smoke—The first pipes—Speedy popularity—A German on smoking in England—'Drinking tobacco' and 'tobacconists'—Culture in England—Teachers of the art of smoking—Fashionable use of tobacco in the reign of James I.—Sleights of tobacco—Cost of the herb—Discussed in Parliament—Its widespread use—First British colony formed in smoke.

SAILORS who had learned the use and virtues of tobacco in their expeditions to the New World were the persons to make the stay-at-home English acquainted with the strange Indian practice of smoking. In the trials and privations of a seafaring life and constant warfare with the domineering Spaniards they became acquainted with its virtues. Returning home with supplies of the precious herb, they amazed and attracted the people with their practice of 'drinking tobacco.'

In the Sebright MS. it is stated that Captains Myddleton, Thomas Price and Koet were the first who smoked tobacco publicly in London. They used twisted leaves, or cigars, and Londoners flocked to the Pied Bull Inn at Islington, where tradition asserts that the first tobacco was smoked in England, to see the strange practice.

It is easy to picture an ale-house in a seaport or village some evening three hundred years ago. The centre of the company is a sailor, bronzed, 'bearded like a pard,' and full of strange oaths and stories of the Spanish Main, whence he has just returned. He is one of Drake's, Hawkins', Grenville's or Raleigh's men. The company gaze with mingled awe and admiration at the person who has fought the Spaniards and sailed the still wonderful and unknown New World. His stories of strange sights, customs and hairbreadth escapes are listened to with gaping mouth and in breathless silence. He describes the strange custom the Indians have of filling themselves with smoke. Nay, more; he draws from his breast dark-coloured leaves and a strangely carved instrument, a pipe of clay consisting of a clay bowl, in one end of which a hollow reed or stem is fixed. It is an Indian pipe. Explaining its use and how it was given to him by the Indians, who thought the white men gods, the sailor rubs into powder the dry leaves; this he packs into the clay bowl, applies to it a burning coal, and, holding the stem in his mouth, draws in the smoke, which he then discharges funnelwise down his nostrils. The men draw back in amazement, mingled with horror and terror; he is the first smoker they have seen.

'Nay,' he says, ''tis no heathen practice nor invention of the devil, but the very gift of God. Had it not been for this blessed tobacco—so do the Indians call it—we had all died. For three days off the Indies did we fortify ourselves with this herb, our food being spent. It's food, drink, sleep, warmth

and medicine, all in this one leaf. For stanching wounds there's naught to equal it, and of rheum and fever it purgeth you wholly. Try it, Master Williams; 'twill rid ye of your palsy.'

The aged man draws back in novelty's distrust. The pungent smoke already filling the room supports the disinclination. Whether it be a trap of the devil or no is not decided. To see for itself comes the whole village, and from the neighbouring hamlets, hearing of this strange eating of fire, trudge the curious and horrified. The vicar, even, is drawn to see Jack Tarman's smoking feat, and doubts not whether it be an invention of the Spaniards. The squire is another spectator. 'Sir Walter Raleigh, I have heard,' he says, 'greatly and constantly practiseth the use of tobacco.' The village apothecary quotes the medicinal use of the herb; his urban cousin has already huge demand for it.

But when the sight of the sturdy tar devouring and puffing forth clouds of smoke, always the centre of a crowd drawn by the strange practice, has become more familiar, Master Williams, urged on by his companions, themselves curious to see one of their own company take it, is at length persuaded by the sailor's glowing account of the weed's virtues, and takes the handed pipe. The company crush and crane to see old Master Williams' experiment. Jack instructs the master how to draw in and puff out the smoke. He takes the smouldering tube cautiously, half fearfully breathes in the smoke, attempts in vain to eject it through his nose, but bursts into a fit of coughing and spluttering. ''Tis simple,' says the sailor, care-

lessly inspiring a huge cloud and blowing it slowly through his nose.

All England was learning to smoke. Raleigh had brought its use into the higher ranks, and to 'drink tobacco with a grace' was an essential qualification of everyone who would be considered a gentleman. Sailors had similarly brought the practice home to the common people, who smoked at first medicinally and soon for pleasure. Tobacco came to be regarded as a cargo scarcely less valuable than gold from the New World. Doctors were busily engaged in discovering its properties and its use in all diseases.

The clay pipes, strangely carved into fantastic figures, of the Indians were used by sailors. The common people assembling in the inn burned their tobacco in a walnut shell and sucked up the smoke therefrom through a straw. Each man around the table inhaled his puff and passed it solemnly to his neighbour. Sea-captains and gentlemen gravely drew tobacco-smoke from long silver pipes. But the potter, realizing a new opening for his trade, made pipes of clay after the Indian fashion. The bowls were small and the stems short. They held but a small quantity of tobacco; but its use was still medicinal and the herb costly—3d. a pipeful. The inspiration of a few whiffs of the crude, strong smoke and the passage of it through the nostrils, thus making the practice more pungent, satisfied the early smoker.

Both men and women indulged in the wonderful and fragrant whiff. From a mere novelty or whim 'drinking tobacco' passed into a firmly established habit. Quietly and noiselessly tobacco crept into

favour and use among the English. Recommended by doctors as a cure for and preventive against nearly every ill, they learned to love it for its intrinsic qualities and to smoke it for the pleasure and comfort it afforded. Never was a medicine so eagerly accepted by a nation. It was pleasant, and one indulged in the divine herb, as Spenser had already christened it, with the pleasing and soothing reflection that thereby health was being maintained and disease scouted. Thus quietly a great social revolution was accomplished. The sturdy yeoman and the cultured scholar, the wise statesman and the gallant sailor, all classes of English men and women, became ardent users of tobacco.

Hentzer, a German lawyer, who visited England in 1598, has recorded the then universal use of tobacco. At the Bear Gardens, Southwark, 'and everywhere else the English are constantly smoking and in this manner: They have pipes on purpose, made of clay, into the farther end of which they put the herb, so dry that it may be rubbed to powder, and putting fire to it, they draw the smoke into their mouths, which they puff out again through their nostrils like funnels along with plenty of phlegm and defluxion from the head.'

'Drinking tobacco' was the term then applied to smoking, and this is still the phrase in Egypt and India. From this natural description of the inspiration of smoke anti-tobacconists have drawn arguments supporting their contention that smoking leads to drinking! Until the beginning of the eighteenth century 'tobacconist' was the term applied, not to

the vendors, but to the smokers, of the weed. The herb, as a drug, was sold chiefly by apothecaries, who in token of it exhibited over their doors a big wooden figure of a black Indian, crowned and kilted with tobacco-leaves, and bearing three wooden rolls, representing the three kinds of tobacco then used: Trinadado roll, or carotte, pudding-cane and Virginia leaf. 'Seller of smoke [*fumi vendulus*],' said a wit, 'is the best epithete of an apothecary.'

So great was the demand for tobacco that it was cultivated in England. A considerable export trade in tobacco was done with Turkey and the East, though most of this was in the hands of the Dutch, until James I. restricted its growth, though the culture was not finally prohibited until the eighteenth century.

Omnipresent as is tobacco, it is not more so than it was in the reigns of Elizabeth and James I. The practice of Raleigh and other countries and adventurers gave so good a standing to the habit, that by the end of the sixteenth century to 'drink tobacco with a grace' was considered an essential accomplishment of every gentleman. The dissipated cavaliers, the rakes, the broken-down soldiers and sailors, the Captain Bobadils became professors of and tutors in the art of smoking. In 'Every Man out of His Humour' Ben Jonson introduces a placard hung up before St. Paul's advertising the teaching of the whole art and mystery of smoking in the high-flown, bombastic language of the period:

'If this City, or the suburbs of the same, do afford any young gentleman of the first, second, or third

head [a hunting term denoting the age of stags], more or less, and whose lands are but new come into his hands, that to be as exactly qualified as the best of our ordinary gallants are, is affected to entertain the most gentleman-like use of tobacco; as first to give it the most exquisite perfume, then to know all the delicate sweet forms for the assumption of it, as also the rare corollary and practice of the Cuban ebolition, Euripus [a rapid inhalation and expulsion of the smoke] and Whiffe, which he shall receive or take in here at London and evaporate at Uxbridge or farther if it please him. If there be any such generous spirit that is truly enamoured of these good faculties; may it please him but by note of his hand to specify the place or ordinary where he uses to eat and lie, and most sweet attendance with Tobacco and pipes of the best sort shall be ministered. *Stet, quæso candide lector.*'

Each smoking-master had his own special feat of smoking, and his placard warned ambitious youths from thinking that they could learn the latest and most fashionable modes from anyone but himself. A highly esteemed trick was swallowing and retaining the smoke for some time before expelling it. Another was to discharge the smoke evenly in a certain number of seconds, neither more nor less.

'Do you profess,' asks one of Ben Jonson's ambitious gallants, 'these sleights of tobacco?'

'I do more than profess, sir, and if you please to be a practitioner I will undertake in one fortnight to bring you that you shall take it plausibly in any

ordinary, theatre or the tilt-yard, if need be in the most popular assembly that is.'

'But you cannot bring him to the whiffe so soon,' doubtfully asserts the nicotian aspirant.

'Yes, as soon, sir. He shall receive the first, second and third whiff if it please him, and upon the receipt drink his three cups of canary, and expose one at Hounslow, a second at Staines, and a third at Bagshot.'

Of Sogliardo, in the same play, it is said 'he comes up every term to learn to take tobacco.' Each tutor had a private room in an inn where he instructed his pupils in 'the most gentlemanlike use of tobacco.' In one of these Sogliardo is depicted as toiling after smoking perfection, sitting in a chair while his tutor widened his nostrils with a stick 'to give the smoke more free delivery.'

Exclaims another professor of smoking :

> 'I'll teach thee (do observe me here)
> To take tobacco like a cavalier,
> Thus draw the vapour through your nose, and say
> "Puff! it is gone"; fuming the smoke away.'

It was in this painful, arduous manner that the pioneers of smoking became adepts in the art. Like Charles Lamb, they toiled after tobacco as some men toil after virtue. Anti-smokers deduce from these grotesque scenes the absurdity of smoking ; but it was then the fashion, and the toils and hardships of young gallants after 'the delicate sweet forms for the assumption' of tobacco are surpassed in absurdity by many other freaks of fashion, as the history of dress and manners showeth.

Dressed for the day, the gallant of the reign of James I. sauntered out, having first carefully assured himself that his pockets contained his whole smoking apparatus. He is a finished pupil, an adept in all the assumptions of tobacco, the admiration and envy of younger bloods. His supply of the herb being exhausted, his first duty is to replenish it. As likely as not he goes to Abel Drugger, for Ben Jonson in his latest comedy has lauded him as an honest apothecary who does not 'sophisticate' the tobacco he sells. Having duly laid in a stock of Trinadado, pudding-cane and leaf, he passes through the shop into the smoking-room with which all apothecaries' stores were furnished. Other gallants are there, all engaged in smoking and exhibiting their own special tricks of smoke. About noon he strolls away to the ordinary, puffing his pipe. Passing a bookseller's, he calls in to 'exercise his smoke and inquire who has writ against the divine weed,' for the habit has begun to be attacked already. Then on to the ordinary, where other gallants are met.

During dinner conversation turns to tobacco, and the gallant 'must observe to know what tobacco is in town better than the merchants, and discourse of the apothecaries where it is sold,' and of the kinds and qualities of pipes—which burn black, which break, which have the best bore.

While waiting for the serving of the various dishes he draws forth his tobacco-box, his snuff-ladle, his tongs for lighting his pipe with a live coal, and his priming-iron. With careless grace he inhales a huge puff, drinks off a glass of canary, and after retailing

the latest scandal, slowly expels the smoke down his nostrils or in a sequence of rings from his mouth, 'for these are complishments which gain gentlemen no mean respect.' The exhalation of smoke from the nostrils was practically the only known and certainly most fashionable mode, and recommended by doctors as discharging the head of 'rheums and great defluxions.' One of the company, a youth from the country, is asked if he will not take tobacco. 'S'death!' sneers one, 'he cannot put it through his nose.' No severer or more cutting reflection can be cast upon a gentleman. High words follow, and as likely as not the company adjourn to the tilt-yard to witness the settlement of the dispute with swords.

Meeting a friend, the gallant's first question is: 'Will you not take a pipe of tobacco?' In the tilt-yard of the ordinary our hero asks an acquaintance:

'Please you to impart your smoke?'

'Very willingly, sir,' he replies, handing him his pipe. After a whiff or two the borrower exclaims:

'I' good faith, a pipe of excellent vapour.'

'Yes, 'tis the best the house yields.'

'What!' exclaims the other in contempt of inns; 'had you it in this house? I thought it had been your own. 'Tis not so good now as I took it for.'

Linkboys had then a daily as well as nightly occupation in lighting the pipes of smokers with burning coals. James I. complained that 'you are not able to ride or walk the journey of a Jew's sabbath but you must have a reeky coal brought' to light your pipe. Ladies entertained no squeamish objection to tobacco. 'The mistress,' says the royal Misco-

panist, 'cannot in a more mannerly kind entertain her lover than by giving him out of her fair hand a pipe of tobacco.'

Contemporary dramas abound with references to the custom of smoking in the theatres and elsewhere. The gallants sat on stools on the stage itself, paying an extra price for this privilege. They provided themselves with their three sorts of tobacco, or, the supply running short, more could be purchased in the theatre or a boy sent out to get the gallant's favourite kind. They lit their pipes at the footlights, handing the matches about on the points of their rapiers, which Jonson declared of some gallants was the only use to which they dare put their swords. Prynne, inveighing against the stage, says that ladies were offered and accepted pipes in the theatre. A character in a play of the period reveals the smoking habits of the fair sex; recommending his tobacco as 'right pudding,' he adds as a final commendation, 'a lady or two took a pipeful or two at my hands and praised it, 'fore the heavens.'

It was amidst clouds of tobacco-smoke that the plays of Shakespeare, Jonson, Decker, Marlowe, and Beaumont and Fletcher were produced. The plays of all but Shakespeare abound with references to tobacco. This is the more remarkable as we know that smoking was indulged in at the Globe, Shakespeare's own theatre.

The opening years of the seventeenth century merited, indeed, the title of 'The Smoaking Age' imposed on it by James Braithwait in a book of invective against and derision of the habit, already

firmly established. One author complains that the patrimony of many noble young gentlemen has 'vanished cleane awaie with smoky vapour and hath most shamefully and beastly flyen out the master's nose.' Many, he declared, spend 'whole daies, months, times and yeares (for the most part) in tobacco-taking, not sparing to take it even in their bed.' In the delirium of the first enjoyment of tobacco our ancestors seem to have practised smoking to extravagant excess.

In those days smoking was an expensive habit. When tobacco was first introduced into England it cost about 3s. an ounce, as befitted a herb of such miraculous and wonderful virtue. In modern money this is equivalent to fully 18s. Threepence was the usual charge in taverns for a pipeful of tobacco. In the reign of James I. the best tobacco cost 18s. per pound, and an inferior article 10s.; these sums multiplied by four give their equivalent in modern value. In the diary of Sir Henry Oglander of Nunwell for 1626 there is the entry 'For eight ounces of tobacco five shillings.' These prices included the duty of 6s. 10d. per pound which James had raised to this figure from 2d. a pound. In another diary for 1656 we have 'For two ounces of tobacco one shilling.' Aubrey records that in his younger days tobacco 'was then sold for its wayte in silver. I have heard some of our old yeomen neighbours say that when they went to Malmesbury or Chippenham market they culled out their biggest shillings to lay in the scale against the tobacco.'

Its expense was one of the reasons educed by

James I., and his successors down to the present day, against the habit. He declared that some gentlemen smoked three or four hundred pounds' worth of tobacco yearly; but he must, surely, have meant Scots pounds.

The costliness of the herb led to its adulteration even in that early age. The poorer people were accustomed to mix coltsfoot with tobacco to eke out the latter, while Ben Jonson speaks of the apothecaries 'sophisticating' tobacco with sack, lees, oil, muscadel and grains.

The anger and satire of poets and philosophers at the widespread practice of smoking passed into mournful lamentation. Powerless to stop the progress of tobacco they were obliged to content themselves with pointing out its absurdity and waste. In 'The Honestie of this Age,' 1614, Barnaby Rich says there were seven thousand shops, 'in every lane and in every corner about London,' where tobacco was sold. 'It may well be supposed,' says this serious statistician, 'it to be an ill-customed shop that taketh not five shillings a day, one day with another throughout the year, but let us make our account but after two shillings and sixpence a day. . . . Let us then reckon thus: seven thousand half-crowns a day amounteth just to three hundred and nineteen thousand, three hundred and seventy-five pounds a year, *summa totalis*, all spent in smoke.' What, we wonder, would Barnaby Rich have thought of the eleven millions sterling per annum which tobacco now contributes to the National Revenue?

So common and constant did the use of tobacco

become that in 1621 Mr. William Stroud, afterwards one of the famous Five Members, rose from his place in the House of Commons and moved that he 'would have tobacco banished out of the kingdom, and that it may not be brought in from any part nor used amongst us.' Sir Guy Palmes, supporting this motion, declared 'that if tobacco be not banished it will overthrow 100,000 men in England, for now it is so common that he has seen ploughmen take it as they are at the plough.' The House, however, contented itself with merely prohibiting the cultivation of tobacco in England on the ground that so to do was to 'misuse and misemploy the soil of this fruitful kingdom.'

In spite of the fulminations of James and other erratic moralists, and the more effective duties and monopoly, smoking had become firmly established. Men, women and children all smoked, for the efforts of tobacco's opponents were powerless to prevent the herb's conquest. Truth cannot be destroyed by persecution, and tobacco has proved itself to be the truth if its vitality in face of persecution be any proof. Most of the courtiers, out of consideration for the King's antipathy to the weed, were too politic to smoke, and the herb was more generally indulged in by the middle and lower classes, though it did not lack adherents among the representatives of wealth and position. As many obstacles as possible were thrown in the way of smokers, the habit being forbidden in taverns, which had been up to that time the chief places for the consumption of tobacco. Bishop Earle described a tavern as 'a torrid zone

that scorches the face and tobacco the gunpowder that blows it up.' James held that smoking was a great incentive to drunkenness—an idea still erroneously held—and among the regulations imposed on a Boniface of the period his license enacted: 'Item: you shall not utter nor willingly suffer to be uttered, drunke or taken any tobacco within your house, cellar, or other place thereunto belonging.'

A further glimpse of the opinion then held in some quarters of tobacco is seen in the regulations laid down by Archbishop Harsnett in 1629 for his school at Chigwell in Essex. The master was to 'be a man of sound religion, neither papist nor puritan, of a grave behaviour, and sober and honest conversation. no tippler or haunter of alehouses, and no puffer of tobacco.' Other ecclesiastics did not hold the same opinion of the herb. Fletcher, Bishop of London, imprisoned by Elizabeth for taking unto himself a wife, solaced his durance vile with a pipe, and died in 1596 'while sitting in his chair taking tobacco.' In 1680 Aubrey said that 'within these thirty-five years it was considered scandalous for a divine to take tobacco.' But a writer ten years earlier admitted that though tobacco 'be an heathenish word, it is a great help to Christian meditations, which is the reason I suppose that recommends it to your parsons, the generality of whom can no more write a sermon without a pipe in their mouths than a concordance in their hands.'

The use of tobacco was not confined to the lower and uneducated classes. Dr. Cheynell, of Oxford, did not flinch from upholding the virtues of tobacco

before James himself, when that monarch visited the University in 1605 and clinched a debate on the subject by a violent speech against smoking. The worthy don, pipe in hand, stoutly maintained the virtues of tobacco against the King and the servile scholars. A later writer, after speaking of its use by seamen, soldiers, farmers, ploughmen, porters and all labouring men, declared: 'Scholars use it, and many grave and great men take tobacco to make them more serviceable in their callings.' Court influence prevented tobacco becoming popular in high society, but by the great mass of the people it was used and loved despite the restrictions of James and his efforts to uproot it.

Charles I. had almost as great a dislike of tobacco as his father, and continued the heavy duties and its royal monopoly. Considering the great revenue it brought him, he was not likely to do otherwise; indeed, James' hostility to tobacco on the ground that it was ruining the nation's health and morals was unkind, for he did not scruple to employ the vast sums of money that even then this 'devilish practice' brought to the royal treasury.

Cromwell, though an occasional smoker, prohibited tobacco culture in England and maintained the heavy import duties. The Puritans as a body originally detested and abhorred tobacco, but they, too, soon fell a prey to its all-conquering virtues. Many of the sectarians prided themselves on smoking, and puffed tobacco in cathedrals and churches as well as stabling their horses there. But the majority of the Puritans seem to have preferred snuff, and compounded for

this failing by denouncing the ungodly pipes of the Cavaliers, which attack the Royalists answered by satirizing those who thrust pepper up their noses.

In America the early English settlers found comfort in their privations and hardships in the smoke of tobacco. Virginia, the first English colony, may be said to have been literally established on tobacco. Its culture was its chief and almost only occupation ; so much so that it came to be considered as money. The stipends of ministers were paid in tobacco. Any ship's captain carrying a Quaker into Virginia was fined 5,000 pounds of tobacco, and the same quantity was the penalty extorted from any planter who sheltered a Friend. The early settlers needed wives, and to supply them cargoes of young women were shipped from England. From these the colonists chose wives, paying 120 pounds of tobacco, not for the woman, but for the expense of her passage. It is scarcely credible, but a fact, that modern anti-tobacconists have educed this incident as a proof of the vicious and depraving character of tobacco, whereas nothing could have been more natural and innocent. In new colonies money takes various forms, and there is always a minority of women. The emigration of women to Australia might as truly be regarded as an instance of the depravity of sheep-rearing or gold-mining.

As late as the eighteenth century contributions to churches in the American colonies were made in tobacco. The vestry-book of Hampton, Virginia, shows that the expenses of the church from 1723 to

1771 averaged about 70,000 pounds of tobacco a year. The fee for a sermon was 350 pounds of tobacco—'Mr. Barlow for 17 sermons 5,590 pounds'—while the minister received as salary 10,000 pounds of tobacco per annum.

CHAPTER V

SOCIAL PROGRESS OF TOBACCO

Widespread character of smoking—Culture forbidden in England—Tobacco in Great Plague—Universality of smoking at end of seventeenth century—French travellers on English smoking—Children taught to smoke at school—Tobacco in Parliament and church and councils—Heyday of smoking under William III.—Extent of habit—Decline in fashion—Smoking degraded and snuff exalted—'Vulgar, not merely vicious'—Degradation of practice—Introduction of cigars led to renaissance of smoking early in nineteenth century—Low status of practice sixty years ago—Increasing popularity again—Forbidden by Wellington—Tobacco comes to its own again after period of degradation—Its rapid increase—Women and smoking—Smoking-carriages in trains ordained 1868—Causes of restoration.

UNDER the Commonwealth tobacco assumed its true and natural position in England. It had outgrown its first phase as a terrifying novelty and pagan practice, passed uninjured through the storm of extravagant eulogy and direful warnings of its medical friends and foes, and surviving the fantastic admiration and fashionable abuse of the gallants of James I., assumed its natural position among the English people as a herb not lacking in medicinal virtues, but the smoking whereof was a common,

every-day practice, acknowledged by all classes to be a boon and a blessing, a herb without equal under the canopy of heaven.

In 'The Wit's Recreation,' 1650, it was joyfully declared:

'Tobacco engages
Both sexes, all ages,
The poor as well as the wealthy.
From Court to the cottage,
From childhood to dotage,
Both those that are sick and the healthy.

'It plainly appears
That in a few years
Tobacco more custom hath gained
Than sack or than ale,
Though they double the tale
Of the times wherein they have reigned.'

So firmly was it established, so widely were its virtues known, that ere it had been an inmate of Britain for a century people wondered how their ancestors had lived without it. In the preface to a translation of Dr. Everard's 'Discovery of the Wonderful Virtues of Tobacco taken in a Pipe,' published in London in 1659, testimony is borne to the general popularity of the herb. 'Tobacco is grown to be not only the physick but even the meat and drink of many men, women and children. In a word, it hath prevailed so far that there is no living without it. If we reflect upon our forefathers, and that within the time of less than one hundred years before the use of tobacco came to be known amongst us, we cannot but wonder how they did to subsist without

it; for were the planting and trafficking of tobacco now hindered, millions of this nation in all probability must perish for want of food, their whole livelihood almost depending upon it.'

Describing Cromwell's funeral as the 'joyfullest funeral' he ever saw, Evelyn notes that the soldiers forming the escort were 'drinking and taking tobacco in the streets as they went.' Monk, the principal factor in the restoration of the monarchy, brought into fashion the chewing of tobacco. This had been common in the reign of James, when gentlemen carried about with them small silver basins as spittoons. From France came with the Court the fashion of taking snuff. As an important change in the economy of smoking it must be noted that the original practice of discharging the smoke through the nostrils died out with James I. The fume was now sensibly and plainly expired through the mouth. Smoking lost its medical and fantastic aspect; it became an honest, plain, every-day pleasure and practice.

Under Charles II. tobacco increased even more in popular favour. He prohibited, in order to maintain the revenue from its import duties, the cultivation of tobacco in England and Ireland under a fine of forty shillings for every rood planted with the herb, except 'in any physick garden of either University or in any other private garden for physick or chirurgery.' In 1664 this penalty was increased to £10 per rood. The last instance we have of the attempt to subdue smoking is that in a letter from Charles II. to the University of Cambridge forbid-

ding the members to wear periwigs, smoke tobacco, and read the sermons they preached.

The Great Plague, 1665, did much to increase the popularity and establish the use of tobacco. It was proved that its medicinal virtues, forgotten for some time, really existed, and that as a prophylactic tobacco was, and is, unequalled. It is recorded that no tobacconist's household was invaded by the plague; past the smoking-shop marked by the tobacco-crowned, wooden Indian, as by the blood-plashed doorposts of the Israelites, Death's servant, the dread plague, passed. Doctors, nurses of the plague-stricken, and the collectors and buriers of the dead smoked freely to prevent infection. Dear old Samuel Pepys, going down Drury Lane on June 7, 1665, saw some houses marked with the red cross and 'Lord, have mercy upon us.' 'It put me in an ill conception of myself and my smell, so that I was forced to buy some roll tobacco to smell to and chaw, which took away my apprehension.'

Of the universal practice of smoking in the closing years of the seventeenth century we have ample proof. Widespread as is the habit to-day, it is almost insignificant compared with the absolutely universal smoking, by both sexes, all ages and classes, under all circumstances and in all places, of two hundred years ago. M. Jorevin de Rochefort in 1671 published in Paris an account of his travels in England the previous year. He notes the general habit of smoking in his account of an evening he spent at Worcester: 'The supper being finished, they set on the table half a dozen pipes and a pacquet of tobacco for smoking,

which is a general custom as well among women as men, who think that without tobacco one cannot live in England because they say it dissipates the evil humours of the brain. . . . I have known several who, not content with smoking in the day, went to bed with pipes in their mouths, and others who have risen in the night to light their pipes, to take tobacco with as much pleasure as they would have received in drinking either Greek or Alicant wine.'

Children as well as women smoked; they were not only permitted but taught to take tobacco as an essential part of their education. In 1634 D'Avenant had protested that smoking was 'so much in fashion that methinks your children begin to play with broken pipes instead of corals to make way for their teeth.' Thirty years later children were taught to smoke, this being chiefly due to the lesson taught by the Great Plague as to the virtues of tobacco. Continuing the above quotation, De Rochefort says:

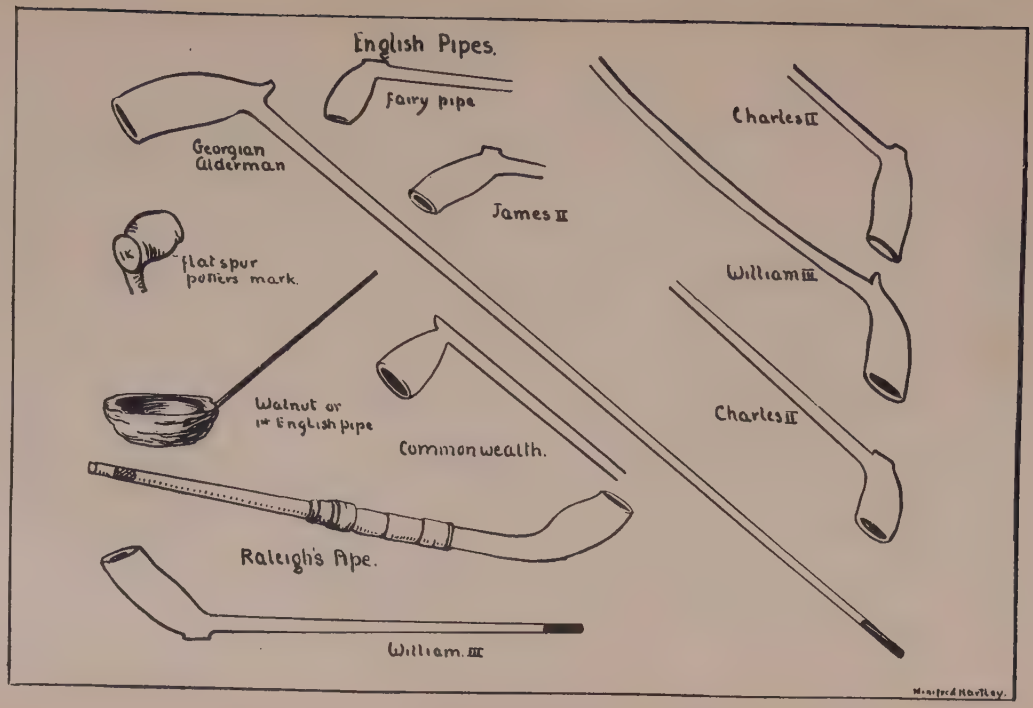
'While we were walking about the town (Worcester) he asked me if it was the custom in France as in England that when the children went to school they carried in their satchel with their books a pipe of tobacco which their mother took care to fill early in the morning, it serving them instead of breakfast, and that at the accustomed hour everyone laid aside his book to light his pipe, the master smoking with them and teaching them how to hold their pipes and draw in the tobacco, thus accustoming them to it from their youths, believing it absolutely necessary for a man's health.'

The scene which this account conjures up is irre-

sistibly comical. At the word of command from the pedagogue pipes were produced, and arithmetic was abandoned for tobacco, writing for smoking. The lighted splinter of wood was passed along the benches, pipes were kindled, and the dingy schoolhouse filled with smoke to the chorus of coughs as the smoke choked the still unseasoned throats of the pupils. For allowing his pipe to expire an urchin is called out. And his excuse, 'Please, sir, it wouldn't draw,' would not save him a flogging. To a scholar especially backward in smoking the master gave a lesson in the art of inhaling and expelling the fume evenly.

That M. Jorevin de Rochefort's story is not a traveller's lie nor the imposition of perfidious Albion on a too credulous Frenchman is abundantly proved by contemporary records. Hearne, in his diary, after speaking of the use of tobacco during the Great Plague, says: 'Even children were obliged to smoak. And I remember that I heard formerly Tom Rogers, who was yeoman beadle, say that when he was a schoolboy at Eton that year when the Plague raged all the boys of that school were obliged to smoak in the school every morning, and that he was never whipped so much in his life as he was one morning for not smoaking.' It would be difficult, we imagine, in this year of grace to find a schoolboy who would refuse to smoke on being ordered to do so.

A writer of the period laments his absolute inability to check the practice of smoking. 'You are sensible,' he writes with mournful resignation, 'to the state of things that children smoke more nowadays than



OLD ENGLISH PIPES.

even soldiers and carmen did before.' Ralph Thoresby, the Leeds antiquary, recording an evening he spent with his brother at Garaway's Coffee House in 1702, says he 'was surprised to see his sickly child of three years old fill its pipe of tobacco and smoke it as audfarrandly* as a man of three score; after that a second and a third pipe without the least concern, as it is said to have done above a year ago.' Of the precocity of the present generation we are being constantly assured, but seasoned smokers of three years of age are not to be met with. It is not unlikely that Thoresby was mistaken in the age of his nephew, but of the fact that children at an early age were taught to smoke for the sake of their health, as in this case, there is no doubt.

Under William III., the Prince of that nation of smokers, the Dutch, tobacco in England became even more popular. Pipes grew bigger and smoking more and more common. Misson, in his 'Memoirs of Travels over England,' 1697, noted the 'perpetual use of tobacco' among men and women, especially in the country. This, the Frenchman concluded, 'makes the generality of Englishmen so taciturn, so thoughtful, and so melancholy. Smoking makes men profound theologists, for no men in the world will smoke a pipe better than an English clergyman, and all the world knows that the English theology is the most profound theology of all.'

At that time tobacco was ubiquitous, smoking incessant. In 1621 the House of Commons had considered the advisability of banishing tobacco from

* Old-fashioned.

England. Seventy years later, on March 23, 1693, the House found it necessary to enact that no member was 'to take tobacco into the Gallery or to the Table sitting at Committees.'

Smoking had long been practised in churches. In 1615 the Vice-Chancellor of Cambridge found it necessary to proclaim 'that noe graduate, scholler or student of this Universitie presume to take tobacco in St. Mary's Church uppon payne of final expellinge the Universitie.' The Puritans frequently heard out three-hour sermons of their preachers to the soothing and edifying accompaniment of a pipe. In New England this became so common that, the exercises being greatly disturbed 'by the clinking of flints and steel and the clouds of smoke in church,' in 1669 the colony of Massachusetts had found it necessary to enact a law 'that any person or persons that shall be found smoking of tobacco on the Lord's Day, going to or coming from the meetings, within two miles of the meeting-house, shall pay twelve pence for every such default.' History has handed down to us the names of four Puritan worthies who suffered for combining tobacco-smoke with Sabbath sanctity. Richard Bury, Jedediah Lombard, Benjamin Lombard and James Maker were fined twelve pence in accordance with this law 'for smoking tobacco at the end of Yarmouth meeting-house on the Lord's Day.' In connection with this it is noteworthy that those most unworldly of mankind, the Quakers, were obliged to come to a compromise with tobacco. 'It being considered,' runs an entry in the minute-book of a Lancashire meeting-house in 1691, 'that the too

frequent use of smoking is inconsistent with Friends' holy profession, it is desired that such as have occasion to make use thereof take it privately, neither too publickly in their own houses, nor by the highways, streets, nor in alehouses or elsewhere tending to the abetting of the common excess.'

City fathers in council assembled sought the assistance of tobacco in their deliberations. Tobacco and pipes were an indispensable part of the Lord Mayor's banquet. Municipal councils were the originals of Frederick the Great's 'Tabaks Collegium.' For every meeting of the City Council of Bristol in the eighteenth century there were payments out of the municipal funds for 'pipes and tobacco.' At the celebration of the coronation of George I. the council consumed 2½ pounds of tobacco and used 216 pipes. For the entertainment of a judge on circuit in 1702 the city provided 2 pounds of tobacco and 2 gross of pipes. The municipal records of other towns are similar. It is evident that smoking was practised on every occasion and in every circumstance of life—and death. Inordinate amounts of tobacco were consumed, probably for sanitary reasons, at funerals, which then took place at midnight.

During the reign of Queen Anne smoking reached its zenith. Practically all England inspired the fragrant fume. It is amusing to observe the despair of resignation with which anti-tobacconists regarded the futility of their efforts to persuade the nation of the enormity of the crime it was committing against morality, health and learning by inspiring the smoke of tobacco. The invective, the vituperа-

tion, the scorn, the satire and the arguments against tobacco of the moralists of James I. passed into mere lamentation and doleful foreboding a century later. They recognised the uselessness of these weapons against the habit. Logic could not shake, wisdom overthrow, nor satire and wit scathe the position of tobacco. All that the enemies of tobacco could do in the reign of Queen Anne was mournfully to note its progress, lament over its use, and dolefully prophesy its dire consequences. In 1703 one Lawrence Spooner lugubriously declared that 'in two miles' compass may be found a thousand families or persons in country villages that one with another do smoak, snuff or chaw the year round one penny a day, and most of these coal or lime men, firemen, etc.' The cost of this nicotian indulgence was £1,525 a year, which, 'if improved thriftily, in 20 years would amount to more than £130,000 to divide amongst the smokers and their heirs for ever. By which the world may see what mischief this *Land Robber* doth amongst them.' He could compare the use of tobacco 'to nothing but the waters of Noah, that swelled fifteen cubits above the highest mountain,' and gloomily prophesied that 'in an age or two it will be as hard to find a family free as it was so long time since one that commonly took it.'—A prophecy well fulfilled.

Dr. Davenant states that from 1702 to 1709 the aggregate consumption in England and Wales was 11,260,659 pounds a year. This averaged over 2 pounds per head of the population; only during the last three years, after the steady increase of the nine-

teenth century, has the consumption again touched this figure. All the tobacco used was of the roll or cake kind, Varinas, Knaster, and Spanish being the favourite brands. The latter cost 8 shillings a pound and Virginia 5 shillings.

This was the heyday of tobacco, the halcyon time of the pipe; Nicotia reached its zenith and began to decline. It had attained a popularity it had never known before, and to which the present age is only now approximating. Its very popularity caused its downfall. What the thunders of priests, the logic of philosophers, the warning of physicians, the satire of wits and the excise duties of kings had not been able to accomplish, Fashion performed single-handed. The laws of Fashion are aimed at singularity; to be unique, to be different at all costs from the common people, is the aim of Fashion's constant inconstancy. Smoking had become common; the pipe was no longer the badge of the beau; the habit was practised by the very lowest classes of society. And society, with a big 'S,' repulsed for its vulgarity the practice it had first welcomed for its singularity. The institution of French habits and manners as the standard of social life at the beginning of the eighteenth century—the maxim 'They do things better in France' is Sterne's —was a powerful factor in the degradation of smoking. In France snuff had always been preferred to smoking, and Georgian England, repudiating smoking for its popularity, began to snuff. In Pall Mall, the fashionable lounge, smoking was forbidden. Beau Nash enacted similar laws at Bath. Forgetting that they had ever enjoyed a pipe, the higher classes

speedily came to regard smoking with that odium which only the last generation has removed. It was tabooed by good society and snuff-taking substituted for it as an accomplishment essential to all who would be considered ladies or gentlemen.

The middle classes in time imitated the freak of their social superiors and ceased smoking. But it never lost its popularity among the people, though it was regarded as synonymous with blackguardism and the lowest vices. The movement against it was slow except in the highest ranks, for Walpole's Excise Bill of 1732 was defeated chiefly owing to the heavy duties it imposed on tobacco. But by 1773 Dr. Johnson declared that 'smoking has gone out.' Ten years earlier Mrs. Bellamy said that it was most unusual in England and Scotland for 'gentlemen of any politeness' to call for a pipe. The Regent banned smoking and took snuff. What the first gentleman in Britain scorned was, of course, scorned more by society.

How debased was smoking a century ago the following incident strikingly shows: The famous Dr. Parr, going over from Bath to see Clifton and Bristol, called for refreshment at the Bush, the famous coaching inn of the western city. After his meal he called for a pipe. The waiter informed him that smoking was not permitted at the Bush.

'What!' exclaimed Parr; 'send your master here.'

The waiter returned with his superior.

'Are you the master of this inn?' asked Parr.

'No, sir, I am the head-waiter; the master is engaged on business.'

'Pray, then, Mr. Head-waiter, bring me a pipe and tobacco.'

'I am sorry sir, but you cannot smoke at the Bush.'

'Why, man, I've smoked in the dining-room of every nobleman in England. The Duchess of Devonshire said I could smoke in every room in her house but her dressing-room, and here in this dirty public-house of Bristol you forbid smoking! Amazing! Bring me my bill.'

The reaction against smoking was complete. It arose when the pipe was favoured by all classes in the reign of Queen Anne, and before the end of the century it was as discredited and repudiated socially, and hence morally, as it had been esteemed before. It was not that smoking was regarded as injurious physically or morally; it was infinitely worse than vicious—it was vulgar.

The solace of the weed was confined until well after the middle of the last century to artists and Bohemians, and to what are invidiously known as the 'working classes.' John Wesley forbade his preachers to smoke or take snuff. Adam Clarke 'could not help deeming impiety in the use of this herb,' and, Methodist though he was, hailed Urban VIII. as an 'apostolic man' for his Bull denouncing tobacco. Thus does a common hatred make strange allies. The words of Aubrey, that 'within these twenty years it was considered scandalous for a divine to take tobacco' apply aptly to the present day.

In all classes smoking was regarded as more or less scandalous and vicious. The works of Thackeray well reflect the ill-favour with which tobacco was

regarded. Smoking was the especial vice of rakes and spendthrifts, the special property of Bohemians and the lower classes. One of Rawdon Crawley's vices was that of smoking; Pendennis's degeneracy was first exhibited in the smoking of a cigar, and his decadence finally sealed when he appeared with a pipe. Was not, too, Bob Allen's affection for an old clay and strong tobacco one of that lively gentleman's most objectionable features?

Until the middle of the last century there were fewer smokers than snuffers. Snuff-taking was as common as smoking was rare when Victoria ascended the throne, though the introduction of the cigar early in the century had rehabilitated smoking with beaux and military men by the substitution of the neat cigar for the cumbersome clay pipe which had hitherto enjoyed a monopoly. A writer in 1839 stated that until twenty-five years before cigars had been little known and could be obtained only from the West Indian captains of Liverpool and Bristol ships. The reduction of the duty on cigars in 1829 from 18s. to 9s. a pound contributed greatly to the renascence of smoking by placing on the market at a moderate price the elegant cigar. In two years the importation of cigars increased from 8,000 to 66,000 pounds.

When Queen Victoria ascended the throne, in 1837, though smoking was then on the increase, the tide having turned, it was considered a very 'fast' and vicious thing to smoke a cigar in the streets. A man who walked out in the daytime with a pipe in his mouth was regarded as having gone irretrievably to

the bad. Smoking was rarely practised in the home, but was confined to the club-rooms of taverns and inns. Long clays and churchwardens were practically the only smokes; meerschaums were expensive and little used; wooden briars were totally unknown. Clay pipes, however virtuous, are not, strictly speaking, presentable in society. The courteous cigar was beyond the reach of all but the longest purse, and the elegant cigarette was almost unknown. A writer in 1845 remarks that 'the cigarette is rarely had recourse to save by foreign visitors.' Hence it is not surprising, perhaps, that smoking was considered disreputable because clumsy and inconvenient. Certain it is that for a smoke it was necessary to seek the accommodation of an inn. Clay pipes were provided like tumblers and pewters for customers, and on the parlour table was a tobacco-box on the penny-in-the-slot principle, for smokers rarely carried a supply of the herb with them. A verse on the box explained its use:

> 'Drop a brown into the hole,
> Touch the spring and fill your bowl;
> When you have filled, without delay
> Close the lid or sixpence pay.'

Gradually smoking became more practised in the higher ranks. By 1845 it was so common in the Army that the Duke of Wellington issued an order respecting the practice:

'The Commander-in-Chief has been informed that the practice of smoking by the use of pipes, cigars or cheroots has become prevalent among the officers of

the Army, which is not only in itself a species of intoxication occasioned by the fumes of tobacco, but undoubtedly occasions drinking and tippling by those who acquire the habit ; and he entreats the officers commanding regiments to prevent smoking in the mess-rooms of their several regiments and in the adjoining apartments, and to discourage the practice among the officers of junior rank in the regiments.'

The condemnation and stigma under which smoking lay fifty years ago is clearly and somewhat amusingly revealed in this appealing command of the Iron Duke. Snuff was going out of fashion and smoking rapidly regaining its old-time ascendancy. The Crimean War, with its association with the East and its atmosphere of tobacco, and the hardships of the campaign itself, increased the practice and popularity in the Army. From their allies, the Turks and French, English officers—smoking had never lost its popularity among the people, for they are freed from Fashion's dictates—learned to puff the fragrant weed, and to find in it the best comfort and anodyne for the hardships of war and the privations of the Crimean winter. On their return home English officers brought with them the cigarette and an ardent appreciation of the divine herb. What had been their best friend in adversity they found rendered prosperity still more happy, while the cigarette provided them with a novel and elegant smoke, against which could not be urged the clumsiness and vulgarity of the pipe. The gilded youth and men about town copied the manners of the heroes of the day, the Crimean officers, both by smoking and by cultivating beards.

What are accounted faults in ordinary men are virtues in heroes, and smoking becoming fashionable, soon came into its own again, under martial escort.

The increasing practice of smoking met with considerable social opposition; it was regarded as an innovation. So completely was it forgotten that a century and a half before smoking had been universal in England, among men, women and children, from the highest to the lowest in the land, that Thackeray in his 'Fitzboodle Papers' wrote: '*What is this smoking, that it should be considered a crime?* I believe in my heart that women are jealous of it as of a rival. The fact is, that the cigar *is* a rival to the ladies, and their conqueror too. Do you suppose you will conquer? Look over the wide world and see that your adversary has overcome it. *Germany has been puffing for three-score years; France smokes to a man. Do you think you can keep the enemy out of England?*' The italicised passages show clearly that Thackeray, with the rest of his countrymen, forgot, if he ever knew, that in the golden reign of Elizabeth, the stormy seventeenth century, and until the reign of Anne, all England smoked, and that in the early years of its introduction 'to drink tobacco with a grace' was the necessary accomplishment of every gentleman. The odium and disgrace in which smoking had lain for a century and a half caused its former conquests and position to be forgotten. Hence Thackeray was more happy in prophesying the coming triumph, in reality the renascence, of tobacco. 'I for my part do not despair to see a Bishop lolling out of the Athenæum with a cheroot

in his mouth, or, at any rate, a pipe stuck in his shovel hat.'

To modern eyes the appearance of these phenomena would excite scarcely a passing interest. It is difficult for this generation to realize the contempt and odium with which smoking was regarded forty years ago. It was the vice of the vulgar, a degrading and disgusting habit. 'Do you wish to be taken for an omnibus conductor?' Charles Greville used to ask any of the younger generation whom he found smoking in the region of St. James's. The habit was condemned by authorities so widely distant as the autocrats of Pall Mall and of the Nonconformist Churches. So late as 1877 the Wesleyan Conference refused to rescind the regulation of its Church passed in 1795: 'No preacher shall use tobacco for smoking, for chewing, or in snuff unless it be prescribed by a physician.' The rule is still in force, but more honoured in the breach than the observance.

The example of the King, as Prince of Wales, and his fondness for a smoke have done much to give smoking its present social position. But there is a story that only twenty-five years ago the Prince when dining with a peer proposed a cigar after dinner. His host regretted that he had no smoking-room and suggested the stables, to which those of the party who desired a smoke then and there adjourned. Smoking was thus relegated to the stable as the fitting scene of such an orgie.

The increase in smoking is clearly marked by the Government returns of the imports of tobacco. In 1831 only 12·80 ounces were imported per head of

the population. From 13·21 in 1841 it rose to 16·87 ounces in 1851. During the following ten years it increased 2 ounces per head, and in 1871 had risen to 21·49 ounces. The increase then slackened, but from 22·6 ounces in 1881 it rose to 25 ounces in 1891, and during the last ten years to 32 ounces per head of the population.

As the true merits and virtues of smoking won general recognition, smokers, rapidly increasing in numbers and improving in status, were no longer regarded as the scum and offscourings of society. It was a great victory for smokers when their right to punctuate their journeys with the soothing weed was admitted and legalised by Parliament. The setting apart of railway-carriages for smokers dates only from 1868. Fairholt nine years before noted with surprise that in Holland railway trains were filled with conveniences for smokers. In England smoking was strictly prohibited in all carriages, but nevertheless was generally practised by the public.

Among the several measures of useful social reform, including the abolition of public executions and the nationalization of telegraphs, passed into law by the last Session of Parliament under Disraeli's first premiership in 1868 was a Board of Trade Bill regulating the railway system of the country. One clause enacted that every train travelling above fifteen miles an hour without a stop should have means of communication between the passengers and the guard. Another section imposed a penalty of £500 on any railway company aiding and abetting prize-fights by conveying principals, seconds, or spectators to the

rendezvous. When this Bill came up for discussion on July 25 of that year Mr. H. B. Sheridan, M.P. for Dudley, moved a new clause enacting that 'All railway companies shall, from and after this Act, in every passenger train where there are more carriages than one of each class, provide smoking compartments for each class of passengers.'

In the discussion of this clause the opinion was expressed that the matter should be left to the companies' own discretion, that smokers had not had justice done to them, and that they always put out their pipes at the wish of non-smokers. The Attorney-General, Sir John Karslake, while opposing the amendment, declared that it would restrict rather than increase facilities for smoking. In the last speech which he made in the House of Commons John Stuart Mill approved of the clause as giving justice to smokers, and recommended that the last carriage in the train should be appropriated to them. On a division the amendment was incorporated in the Act by thirty-eight votes to sixteen, a majority of twenty-two. On October 1, 1868, the Act came into force, though the companies were slow in providing the necessary accommodation. Now the smoker has no ground for complaining at the railway accommodation provided for him, unless it be that the strength of the army of smokers justifies the setting apart of compartments for non-smokers. So numerous are smoking-carriages now that the smoker no longer desires the carriage nearest the engine to be set apart for him to avoid a long search for the compartment sacred to the divine herb. This Act is noteworthy in

Nicotian annals as the first and only recognition by the State of the right of man to smoke in peace and comfort.

It is noteworthy that women have not participated in the renaissance as they did in the introduction of smoking, on the contrary proving its sternest opponents. There is no reason why women should not smoke as well as men, as was the custom at first. Custom vetoes it as illogically as decisively. So strong is prejudice that men who admit the absurdity of confining the solace of tobacco to the male sex object to see ladies smoking. On the Continent and in the East women smoke as devotedly as men. Man is not wholly selfish in decreeing smoking as unwomanly; it is not that he denies the right of woman to soothe her woes with tobacco, but an instinct stronger than reason makes him dislike to see a woman for whom he has any respect puffing tobacco. Man's attitude is unfair, selfish and illogical. Time may remove his objection, and already smoking is becoming common by ladies in the highest society. In a recent number of *The Ladies' Field* Lady Jeune wrote:

'The habit of smoking which is so common abroad has now become among many women in England quite as natural a thing, and it is not in the least unusual for cigarettes to be handed round in the drawing-room after the women have gone upstairs and left the men to drink their wine and eat their dessert. Hitherto it has been mainly confined to the house, and even the bedroom or boudoir, but within the last two months two cases of women smoking in

public have come under my notice. One day in the Strand a woman, young and pretty, was seen walking and quietly smoking a cigarette, and on another occasion in Richmond Park a woman was enjoying a fairly large cigar with her male companion. These are only isolated cases, but they excited little or no comment, and it seems an indication of a change of sentiment and public opinion on the subject of women smoking.'

The strongest objection entertained by man to feminine smoking is its affectation, the mere puffing at a cigarette for effect. To honest, true smoking he is lenient, but detests the trifling and playing with cigarettes. When woman ceases to be self-conscious in smoking, her practice of the habit will have lost its great objection, and—dare we add?—its popularity.

There are several causes which have contributed to the revival of smoking in the last half-century and its establishment in popular favour. First and foremost is the better equipment offered to the smoker. The rough clays and delicate meerschaums, which were the only pipes obtainable until forty years ago, were cumbersome and inconvenient. The neat briar, the use of the cigar and the introduction of the cigarette, have combined to make smoking more convenient, neater, and elegant. The invention of lucifer matches led to smoking in the open air. The milder and lighter qualities of tobacco placed on the market created as well as met a demand. Manufacturers now cater for the more refined taste of the upper and middle classes, as well as for artisans and the lower classes, who until fifty years ago formed the bulk of

their customers. Another potent reason is the severity with which society of all classes regards drunkenness, and its consequent decrease. Smoking began to come into favour and practice as it came to be regarded disgraceful for a gentleman to drink to excess. Whether smoking led to less drinking or the diminution of drinking led to smoking is a moot point, though in our opinion the former is the true explanation. After dinner a smoker drinks less between the whiffs of his cigar than does a non-smoker, whose whole time is free for the bottle. Gentlemen of the old school complain that young men nowadays care more for tobacco than wine, exercise more care in the selection of an Havana than of their port or claret, and appraise the hospitality of their host by the excellence of his cigars rather than by the age and flavour of his vintage. Last, but not least, the mental strain and worry produced by the stress and speed of modern life, together with the fierceness of competition and the highly-strung nervousness of town life, demand a specific, both sedative and stimulating; and in tobacco man has found, as did his ancestors, the best of all Nature's remedies to minister to body and mind distressed.

CHAPTER VI

THE TOBACCO PLANT: ITS CULTIVATION

Genus and varieties—Where grown—Cultivation of *Nicotiana Tabacum*—Soil—Manure—Sowing—Growth—Transplanting—Insects—Pruning—Grades of leaves—Gathering crop—Drying—Curing, or 'sweating'—Nature of leaf—'Sweating,' or fermenting—Various methods—Fermentation due to microbes—Drying and packing for export—Growth of tobacco in England—Prohibition—Experiments in Kent in 1886—Mr. Gladstone on prohibition of tobacco culture—Varieties of American leaf—Light and dark tobaccos—Other imports of tobacco—Japanese, Chinese, Turkish, Dutch, African and Australian—Price of tobacco.

THE tobacco plant is classed by botanists in the genus *Nicotiana* of the order *Solanaceæ*. Among other members of this order are belladonna, or deadly nightshade, and the potato. Tobacco is a big plant with large, broad leaves, covered with clammy hairs. It is found in nearly every country, and grows in all climates with more or less variation in form and properties. Numerous as are the varieties of tobacco, they are all variations of the original American plant. Tobacco is very susceptible to its environment. The Cuban plant transported to Syria assumes the characteristics of the native tobacco of that region,

and inversely Syrian tobacco grown in Cuba becomes identical with the Havana leaf.

Over thirty species are cultivated in British gardens for ornament; two of these come from Australia, two from China, one from Nepaul, and twenty-seven from America. Numerous as are the many varieties of tobacco, there are, as far as the smoker is concerned, only three species of the 'soverane herbe.'

Of these *Nicotiana Tabacum*, the American plant, is by far the most important. It is grown all over the world, and provides more than three-fourths of all tobacco smoked. It was brought to Europe by Oviedo about 1530, and to England by Drake and Raleigh. It is a large, wide-spreading plant, growing to the height of six or seven feet; several varieties are cultivated, varying in the thickness, size and smoothness of the leaf. The leaves of the common variety are large and oval, about 24 inches by 18 inches, and of a peculiar cellular construction. The flowers are pink or rose-coloured, and open at night, emitting a pleasant perfume.

Nicotiana Rustica is also a native of America, but is chiefly cultivated in Europe, Asia and Africa. It is a hardier plant, about 3 or 4 feet in height, with oval leaves of a green, not quite brown, tint and a green flower. It is cultivated to some extent in English gardens as an ornament, flowering from Midsummer to Michaelmas. Its leaves are milder than those of the American plant, and from them Turkish, Syrian and Latakia tobaccos are prepared.

Nicotiana Persica is, as its name denotes, usually found in Persia. It is smaller than either of the

preceding two, with oblong stem leaves and a white flower. It is popular with English gardeners, but its smoking use is confined to Persia, its flavour being too mild for all but the Oriental palate. The tobacco prepared from it is known as Shiraz, the place of its chief culture.

For his inspiration the smoker practically depends upon the *Nicotiana Tabacum*, the other two varieties supplying only a very small proportion of the world's tobacco.

Though a perennial plant, tobacco is grown annually from seed. It flourishes best in a rich, deep, moist soil and a temperate climate, between 40° and 50° latitude. Though naturally a tropical plant, tobacco acclimatises itself in any country, but that grown in its native tropics yields, of course, the best crop, the leaf deteriorating the farther north it is grown. It is estimated that nearly two million acres of the earth's surface are devoted to tobacco culture.

The cultivation of tobacco is a matter of great care, requiring constant and experienced attention. The rich, moist soil is exhausted of its mineral constituents by the plant in a remarkable degree, more so, in fact, than by any other plant. It is these minerals which form the ash of burning tobacco. On an average four pounds of smoked tobacco yield one pound of ash or mineral matter. Tobacco absorbs from the soil even the chlorine of common salt, which it not only does not require, but which actually spoils the tobacco for smoking.

Careful manuring of the ground and alternation of crops is therefore necessary, as a single crop of tobacco

robs the ground of all its mineral constituents. Lime yields a large but rather poor crop. The best manure is naturally tobacco-ash, for it is simply the restoration to the earth of the minerals the plant absorbed from it. Just as four pounds of tobacco yield one pound of ash, so will one pound of ash yield four pounds to tobacco again. It is almost surprising that steps have not been taken to collect smokers' ashes for dressing the growing crops. But the practical difficulties in thus raising tobacco, Phœnix-like, from its own ashes, are insurmountable.

The best soil is alluvial, or a light loam with plenty of potash. New land gives a large crop of coarse, strong leaves, and old soil a smaller but better and sweeter tobacco, provided it has been well dressed with potash.

The plants are annually sown from seed, of which Linnæus counted 40,000 in a single pod. Some months before sowing-time the beds are broken up, drained, dug round as for asparagus, and a fire lit on the ground to destroy all weeds.

The seed is extremely minute, a hundred thousand, it is calculated, going to the ounce; this quantity about fills a thimble. Half an ounce is the usual quantity of seed allowed per acre, and it is mixed with ashes or sand to assist its equable distribution. Between the middle of March and the beginning of April seeds are sown in America, to which we are now confining our remarks. In cold climates it is necessary to sow the seed in hot-beds.

The soil must be kept moist, but not wet, by watering. The bed is covered with manure, ashes,

and cut straw and branches of trees, with the triple object of nourishing the plants, preserving them from ants, and protecting them against cold. In India it is also necessary to shield them from sun and rain.

In a week's time the plants, no bigger than pin-heads, appear above the ground. In two or three weeks' time they are carefully thinned out, and after seven or eight weeks' growth they are as big as crown pieces and ready for transplanting. The field is hoed into square hollows with alternating square hillocks, two or three feet apart. A warm, rainy day early in May is chosen and the plants, carefully drawn from their nursery bed, are planted out singly in a hillock. Each plant is allowed an area of some three square feet, so that an acre contains about 1,600 plants, which, if big, broad leaves are grown, yield half a pound of tobacco each, or 800 pounds per acre.

The process of transplanting and the care of the plants afterwards is a very tedious and anxious one. A single night's frost at any stage of growth kills them completely. In such case the planter renews his crop from a reserve sowing. The ground must be kept scrupulously free from weeds, lest they should deprive the plants of any of the nutriment the soil contains. The attacks of insects must also be guarded against and their raids stopped. Lime and sawdust are scattered around the roots to form a quarantine ring, and on many plantations turkeys are kept for the sake of the destruction they wreck among things that crawl.

One of the greatest enemies of the planter is the horn, or tobacco worm, that commits great devastation

among the leaves of the tender plant. Every morning and evening the plants are examined and all intruders destroyed.

The quality of the soil, the kind of manure, the local conditions of climate, as well as the variety of seed, all exert great influence on the kind and quality of tobacco produced. Equally important is the method of pruning. Escaping the terrors of frost, the injuries of careless handling and the attacks of insects, the plant grows rapidly; but its growth must be checked and directed to produce a profitable crop. No plant can produce more than twelve healthy leaves of good quality.

To prevent the energies of the plant being devoted solely to the attainment of great height, strong stem, big flowers and capacious seed capsules, to the consequent starvation of the leaves, the stem is nipped off with the finger-nail; this partially closes the wound and is better than any instrument. The tip of the stems and every flower-bud are ruthlessly removed to confine the energies of the plant solely to the growth of leaves. It is on the same principle that gardeners prune trees and direct the energies of a vine to the growth of a few first-class bunches of grapes. In Turkey alone this course is not pursued, as the leaves, buds and flowers are all used in Turkish tobacco; hence its mildness, the nutriment being evenly distributed, and not, as in American plants, directed to the leaves only.

As a consequence of removing the flowers and buds the plant throws out shoots, or suckers, and these as soon as they appear are snipped off to keep

all the nutriment in the plant. The great object the planter has in view is the production of well-developed leaves, and to this end his constant care is to concentrate all the energies of the plant in their production by the ruthless nipping in the bud of all its superfluous attempts to flower, to grow to a great height, or to propagate itself. In the old days of Virginia a custom sprang up of resetting fields with these suckers; the tobacco thus grown was naturally poor in quality, as the soil could not produce a first-class double crop. In order to preserve and maintain the high standard of their tobacco the planters prohibited the practice, enacting that crops from suckers should be destroyed by the officers of the law. Its enforcement was rarely necessary, for the good name of their tobacco—the word 'Virginian' being a warrant for quality—was too valuable to be tampered with.

The leaves of the tobacco plant naturally grow in three grades. Those nearest the roots are the strongest, since they have the first call upon the sap of the plant; leaves half way up the stem are of medium strength, while the topmost are the mildest. Hence the planter obtains a strong, medium or mild crop, as he requires, by pruning the plant at any part. To obtain strong and full-flavoured tobacco he snips off the upper leaves; the removal of the lower ones gives him a crop of medium strength. When leaves of a uniform quality and strength are required the plant is allowed to grow untouched. First the lowest leaves are gathered, and for eight or ten days the whole strength of the plant is directed to the improvement of the remaining higher leaves. When

the planter judges that the middle ones are of equal strength to those already gathered they are stripped, and the upmost leaves left to strengthen, in this way obtaining a crop of uniform quality.

Even when approaching maturity the plant is liable to disasters. Very wet weather produces a blight known as 'firing', and the extreme heat and drought infects the leaf with hard, brown spots, which perforate the leaves and destroy the value of the crop. Thus from the day of sowing to its final harvesting the tobacco plant demands and receives constant care, attention, and the judgment experience alone can bring.

About the beginning of September the crop is gathered. As they ripen the leaves become rougher, thicker, and of a yellowish-green colour. The gathering of the leaves requires great judgment, and is always entrusted to the most experienced hands. Reference has already been made to the gathering of the leaves at intervals to obtain uniformity of quality. As a rule the plant is cut down at once by severing the stem close to the ground. Only such plants as appear fully ripe are cut down, the rest being left for a short time longer, but the planter has always fear of frost before his eyes. Cut down in the early morning, the plant is carefully laid on the ground and exposed to the heat of the sun for the day, the juicy, brittle leaves thus becoming wilted, or flaccid, and bendable without breaking. Before evening the leaves are carefully collected and stored in sheds.

Then comes the curing of the tobacco, as fully important and anxious a process as any of the pre-

ceding ones. It is this curing, or fermentation, of tobacco which gives the leaf its well-known and varied flavours. There are various methods adopted, and by them the final flavour of the herb is determined. Tobacco-leaves simply dried have no more odour and taste than any other dry leaf.

The gathered leaves are first dried. In Asia they are simply dried in the sun; in Europe in hot-houses of 70° or 80° Fahr., while in America both methods are practised, the more common one being in artificial heat.

By the first or natural method the leaves are simply hung in well-lit and ventilated sheds, spitted on poles like herrings. Every tobacco-leaf thus has a hole at the base of the stalk by which it has been suspended. The reader may be again reminded that the leaves are bigger than cabbage-leaves, being a couple of feet long by one and a half broad. After six or seven weeks' suspension the leaves are thoroughly dried. The more common method is a combination of artificial and natural means. After being partially dried in the sun the leaves are finished off in sheds by the heat of smouldering fires of bark and rotten wood.

Then comes the process of 'sweating.' The leaves are heaped on the floor of the shed and covered with matting. The mass of tobacco gradually 'sweats,' or becomes damply warm, this being due to the evolution of heat and water. To prevent overheating the leaves are turned every twenty-four hours, thus insuring equable 'curing' and guarding against 'firing,' which turns the leaves dark and black. In

six or eight weeks' time the tobacco assumes a warm, brown colour, though it is still flavourless. The essential fragrance of tobacco is produced by fermentation.

To understand this process some knowledge must be had of the leaf. It consists of three parts—the upper skin, the lower skin, and the intervening cells. The upper cuticle is a thin, transparent, colourless, tough substance, very like waxed tissue-paper. The lower cuticle is a similar but coarser skin with tiny, short, bulbous protuberances. Between the two skins is a honeycomb-like collection of cells containing sap. It is this sap which gives the colour, flavour and taste to tobacco; the skin is merely an envelope, and, burnt, forms the ashes.

At first in the growing plant the sap is a pale green; as the plant matures it becomes a bright emerald, and later of an olive shade. In the sweating process the sap is decomposed by the heat into a thick, viscid gum of a brown colour. The final process of fermentation evolves the flavour of the tobacco.

When by 'sweating' the leaves have become warmish brown, they are formed into bundles of six or ten leaves, secured by a leaf. These 'hands' are collected and stacked. The inherent heat and moisture of the closely-massed leaves sets up fermentation and the tobacco undergoes a radical change. To prevent the mass of tobacco reaching too great heat (90° is the limit), it is constantly stirred, the inmost hands being brought to the edge. Various mixtures are used to promote fermentation and pro-

duce certain flavours. With some choice tobaccos the Americans use cider, but the natures of the dressings are trade and firm secrets.

When to stop the process is a matter of the utmost importance. With some tobaccos a day and a half's fermentation suffices; require others much longer; in scarcely any two cases is the period the same. Fermentation must be stopped when the tobacco attains a certain temperature. To ascertain this the planter thrusts his hand into the heap. Experience and a keen judgment are the only guides. If the tobacco is heated too much the leaf becomes very dark and harsh in quality, while insufficient fermentation results in musty tobacco. Imperfect curing causes black leaves, produces ammonia products and imperfect combustion.

Various methods of curing apply to various tobaccos. Light leaves are cured entirely in the open air; yellow leaves are cured in sheds by charcoal fires, and heavy, dark tobacco by open wood fires, the smoke of which chokes the pores of the leaves and preserves them.

The process of fermentation, or curing, is caused, according to the recent investigations of Herr Suchsland, a German scientist (described by Mr. G. Clarke Nuttal in the *Contemporary Review* for July, 1899), by bacteria. The heap of fermenting tobacco contains a complete flora of fungus life, and the microbes drawing nourishment from the leaves produce organic changes in the whole, in a manner analogous to the action of yeast on dough.

The flavour of tobacco has long been known to be

produced by fermentation, and now the microbe is known to be the cause of the heating and fermenting. The fragrance of tobacco is produced by the omnipresent and omnipotent microbe. The Havana flavour is produced by bacteria indigenous to Cuba, that of Manila by a Filipinos microbe, while Virginia, Turkish and all other varieties of tobacco are the work of other microbes. The susceptibility of tobacco plants to local conditions has long been known, Havana plants cultivated in Germany producing strictly Teutonic tobacco, and inversely the German plant transported to Cuba producing the finest Havana leaf.

Herr Suchsland shows that these changes are due, not to the climate and soil in themselves, but to the different microbes indigenous to Cuba and Germany. By introducing the bacteria discovered in the fermentation of Havana tobacco into a fermenting heap of German-grown leaf, the latter became in all respects as the best-grown Havana leaf. The West Indian microbe turns German tobacco into Havana, and the German microbe transforms the fragrant Havana into the weak, hay-like Teutonic weed. A patent for the flavouring of tobacco in this way has been taken out in Germany, and smokers are promised the finest brands of tobacco, flavoured by microbes to order, at nominal prices.

When sufficiently 'cured' the leaves are placed to dry. When elastic and dry enough to bear handling and pulling like a kid glove, they are removed from the poles on which they have been spitted. American dealers then strip the leaves of the mid-rib. The

leaves are then bunched together into 'hands' of half a dozen each, and packed together in rows until sufficiently dry for export.

The process of fermentation continues slowly in the leaf for some time, even when dry. It is this full development of the properties of the leaf that leads to the storing and seasoning of cigars. It should be noted, however, that only good tobacco improves with age; bad tobacco deteriorates.

When dry the 'hands' are packed for export. In America they are first blended, all the brands being the result of more or less blending of various growths. The hogsheads, or serons, in which the tobacco is packed stand $4\frac{1}{2}$ feet high and hold 1,000 pounds. The 'hands' of tobacco are laid in alternate rows, and when the seron is a quarter full the mass is pressed down by hydraulic power, the barrel finally containing a mass so compact that crowbars and mallets are needed to split off the tobacco in wedges.

In the early days of smoking, tobacco was grown in England for home consumption. Early in the seventeenth century a considerable trade in English tobacco—a weak brand known as *mundungus*—was done with Turkey. In 1621, however, James I. prohibited its culture in England, not merely to check the practice of smoking but also to increase the revenue from the import duty on tobacco. Charles I. maintained the prohibition, but the law was a dead letter during the Commonwealth. Tobacco was grown so largely in Gloucestershire that in 1655 the county hangman complained of unemployment, men being so busy cultivating tobacco that they had no

time or inclination for sheep-stealing, etc. In 1663 Charles II. re-enacted the prohibition of tobacco culture, extending the law to Ireland, which hitherto had been exempt, under a penalty of 40s. for every rood planted with tobacco. The universities and physicians were excepted and permitted to plant half a pole of land annually, for use in 'physick or chirurgery.' In 1684 the penalty was raised to £10 per rood—£40 an acre. These laws did not apply to Scotland, where tobacco was largely grown about Kelso and Jedburgh.

With the secession of the American colonies went the chief objection to the home growth of tobacco—the injury to the trade of the colonies. During the War of Independence tobacco was grown in England to supply the home demand. The planters in the Vale of York and Rydale in the North Riding were severely punished for their breach of the law, the tobacco being publicly burnt by the hangman, and themselves fined £30,000 and imprisoned. The tobacco crop in Scotland was purchased by the Government at the fixed price of 4d. a pound, thirteen acres near Kelso yielding £114 even at this monopoly price. In 1782 the cultivation of tobacco was again prohibited in England, though half a rood might be planted for medicinal or insecticide purposes. The same Act removed the prohibition from Ireland, permitting the growth of tobacco for home consumption. Wexford tobacco was very highly esteemed, its price being three times that of Virginian. In 1827, doubt arising as to the legality of tobacco culture in Ireland, Parliament affirmed its legality.

In 1830, however, the culture was deemed to be reaching too large proportions, a thousand acres then being planted with tobacco, and its growth was prohibited.

Tobacco cannot now be grown for manufacturing purposes in any part of the United Kingdom. The climate is not unsuitable for tobacco culture, for colder and damper Holland grows tobacco both for home consumption and export, while France and Germany also supply themselves with tobacco. Southern Ireland, Cornwall and Devon are said to be especially suitable for the cultivation of tobacco. In 1886 permission was obtained from the Inland Revenue Department to experiment with the growth of tobacco in Kent. The result was fairly successful, it being proved that £5 per acre could be obtained. Last year experiments were made with fair success in Ireland. The proposal, however, to cultivate tobacco in earnest, under the supervision of the Revenue officers, has met with little approval, as is natural, considering the extent to which the country relies upon the tobacco import duty for its revenue, nearly one-tenth of the Exchequer receipts being from this source. When the question of permitting the growth of tobacco in Ireland was raised in the House of Commons in 1881, Mr. Gladstone said: 'I regard any prohibition of the growth of any agricultural product at all as being very unsatisfactory, and I am at all times open to any statement or suggestion tending to show that if that prohibition were removed we could satisfactorily levy a duty on the commodity when grown at home as we levy it when imported.

Louisiana. Much spurious Périque is made in England.

During the last half-century many new brands have been placed on the market, chiefly of the light-coloured, mild type. Though these are now so common, they are of comparatively recent origin. Old smokers of the dark, full-flavoured tobaccos despise the modern taste for mild, light tobacco. Indeed, for purity and the true flavour of tobacco the older brands are the best. Much of the light-coloured weed now sold is weak, immature stuff. The discovery of how to produce it was in nearly every case an accident, and the result of, strictly speaking, improper methods of culture.

Take the case of the yellow tobaccos of Carolina, Georgia and Tennessee. About 1850 some planters sowed their tobacco in poor soil, and as a result of the poverty of the ground it grew up a light-coloured, sapless plant. Cured with charcoal-fires, the leaves became a lemon colour and very sweet. Considerable difficulty was found in disposing of this poor, weak crop, but as no better soil was obtainable it continued to be grown. To the surprise of planters, manufacturers and retailers, the light weed caught the taste of the public, who preferred it to the rich, full-flavoured, dark, matured tobacco. Between 1870 and 1880 the demand for light tobacco increased largely, and now the dark, full-flavoured tobacco has proportionately a very small sale.

A mild, light tobacco very popular nowadays is White Burley. This brand arose in 1864, from some Red Burley plants coming up white and sickly. They

were not cast aside as useless, but cured, the upper side of the leaf turning a golden brown and the under side white, on the stray chance of a sale. It shared the public demand for mild tobaccos, and the plant was grown for what had hitherto been regarded as defects. The cultivation of mild, light tobacco was very profitable to planters. Poor soil and no manuring was needed for its growth; lightness and mildness were the qualities demanded, and to obtain these it was only necessary to starve the plant and prevent its vigorous and healthy growth.

Cigars are of course synonymous with Cuba, though all are not by any means Havanas that are cigars. The decay of the sugar industries in the British West Indies has led Jamaica to take up the culture of tobacco, which with climate and soil similar to that of Cuba should do much to restore the island to prosperity. Jamaica cigars are highly praised by some connoisseurs.

South America grows considerable quantities of tobacco, in Paraguay, Brazil and Venezuela. Kanaster tobacco, the favourite brand two centuries ago, is grown on the Varinas River. It is so called from the k'naster or rush baskets in which it was packed for export.

Though the smoker is aware that from the American continent he receives two-thirds of his supply of tobacco, he is generally ignorant of the source of the remaining third. Japan is not usually regarded as a tobacco-producing country, but the land of the Mikado grows big, dark leaves, which are largely used for cheap cigars to the delectation and ignorance

of 'Arry. China sends a very light-tissued, flavourless tobacco ; it is insipid smoked by itself, and is chiefly used to give a bright tint to smoking-mixtures. Sumatra and Indian tobacco is used for cigars; the former leaves are exported carefully folded to prevent evaporation. Borneo tobacco is steadily gaining ground.

The famous Latakia comes from Syria; its place of origin is the Laodicea mentioned by John in the Apocalypse, Latakia being the modern form of the name. It is an ugly, dark tobacco, the leaves being strung and plastered together, as is all Syrian and Greek tobacco. The peculiar flavour of Latakia is due to its being cured over fires of camel-dung—the common fuel of Arabia. To smoke it unmoderated by a lighter tobacco is equivalent to drinking brandy neat.

Turkish tobacco is a small leaf, about 4 inches long by 1½ inches broad. The best Turkish is grown in Salonica. The so-called Egyptian cigarettes are made of imported Turkish, for the cultivation of tobacco in Egypt was prohibited in 1891.

Very large crops of tobacco are grown in Holland, France and Germany. Holland sends us more tobacco than any other country but the United States. Dutch tobacco is not a poor brand, for it commands a shilling a pound in bond. Large numbers of German cigars are smoked in England.

Large quantities of tobacco are grown in South Africa, and by its consumers Boer tobacco is held to be superior to all others. It looks like tea, but is palatable, cheap and pure. Once smoked, the smoker

will have no other. The area of the Upper Nile about the Bahr-el-Ghazel and the Soudan are regarded as specially suitable for the cultivation of tobacco both in climate and soil. Tobacco is expected to play an important part in the development and progress of the Upper Nile provinces.

Considerable attention is now being paid to the culture of tobacco in New South Wales, Australia. Hitherto the culture has been chiefly in the hands of the Chinese. It being recognised that the poor flavour of Australian tobacco is largely due to the inexperience and faulty methods of curing, an American expert has been engaged to advise Australian tobacco-planters, and he regards the prospects of the colony as second to none. Half the tobacco consumed there is now home grown. In Canada increasing areas are being devoted to the cultivation of the herb.

The price of tobacco on the plantations or in bond in this country varies from 3d. to 18s. a pound—the latter for cigars. Japanese leaf costs 8d. a pound, United States tobacco averages 8d. a pound, Dutch 1s., and Turkish Latakia 2s. 6d. a pound. In 1899 we imported from the United States £4,552,000 worth of tobacco, *ex* duty. Holland supplied us with the next greatest amount, £372,000 worth of the weed.

CHAPTER VII

THE MANUFACTURE OF TOBACCO

Importation of tobacco—In bond—The manufacture—Blending the leaf—'Substitutes'—Wetting down—Moisture in tobacco—Stripping—Cutting—Stoving—Shag, birds'-eye, returns—Smoking mixtures—Origin and manufacture—Navy-cut—Hard tobaccos—Twist and roll—Cavendish—Packing tobaccos—Adulteration—Prime cost of tobaccos—Dark *v.* light—Climate and taste for tobacco.

THERE are two classes of tobacco, unmanufactured and manufactured. Until the leaf, cured and dried, has been prepared for smoking—in the form of cigars, cavendish, navy-cut, twist, etc.—it is styled unmanufactured. Practically all the tobacco smoked in Britain is imported in the leaf and prepared here. The imports of manufactured pipe-tobacco are insignificant, cigars constituting the bulk imported under the heading 'Manufactured.'

Tobacco can be imported only at such ports in Britain as possess Custom Houses, in vessels of not less than 100 tons burden, and in quantities of not less than 950 pounds as merchandise. Excise officers are empowered to board any vessel carrying tobacco as cargo within twelve miles of the coast, to examine the bill of lading and cargo, and to batten down the

hatches to prevent surreptitious sales of the dutiable tobacco. Over 56,000 tons of tobacco were imported into Britain last year, worth, *ex* duty, more than £5,500,000. Of this total London received tobacco to the value of £3,000,000, and Liverpool £1,500,000.

On being unshipped the tobacco is conveyed direct to the bonded warehouses. No duty is paid as yet; it is stored there, and samples, about four pounds of each consignment, are sent by the Excise to the manufacturers who have purchased the tobacco through brokers. The manufacturers can obtain any quantity of their tobacco on paying the duty. This they do from time to time, drawing on their bonded stock as necessity requires. Much tobacco is kept in bond for two or three years, to mature and season before withdrawal for manufacture. Manufacturers have always a large reserve stock, buying the leaf two or three years ahead. There is never less than £2,000,000 worth of unmanufactured tobacco in the custody of the Revenue officials. If a hogshead or bale of tobacco has been damaged by sea-water or has deteriorated during the voyage or in bond, the spoiled parts are cut away and burned in the 'King's pipe,' duty being paid on the wholesome remainder only.

On his stock thus impounded by the Government the manufacturer draws as his needs arise by the simple expedient of paying the duty. American tobacco is imported in huge hogsheads, containing from 900 pounds to 1,400 pounds of leaf; Japanese, Dutch, and most other tobaccos are packed in bales.

An average hogshead contains tobacco intrinsically worth £35. The duty of 3s. a pound amounts to £150, and the hogshead enters the factory with the value of £185.

The case of wood is split off and the tobacco stands revealed—a solid cylinder into which the leaf was compressed on the plantation. With crowbar and wedge the hard, dry mass is split into cakes which girls take and gently separate into their component bunches or 'hands' of leaf.

The assortment of the leaves for manufacture into the various kinds and brands of tobacco is an art demanding the highest judgment and skill. Tobacco is selected for colour, aroma, body, and drinking power —the ability to absorb water without becoming unduly moist. A fiery tobacco is chosen to mix with a badly burning tobacco, and a light leaf to modulate a dark tobacco. The lighter leaves are used for cut and flake tobaccos, and the stronger for cake and twist. No special growth of leaf is alone used for any brand. Nearly every variety and brand of tobacco is a compound of many different leaves. In reality every tobacco is a mixture and formed by a union of different growths of the sovereign herb. Your favourite honey-dew or navy-cut is compounded of light leaves of Kentucky, Virginia, and Missouri, with a leaf or two of Dutch or Asiatic tobacco, as the ambrosial mixture is of Virginia, China, and Latakia. No tobacco is elementary; indeed, even the apparently simple shag is a blend of some six or seven different growths to obtain the established flavour. Java, Dutch, Japanese, Greek and other non-American tobaccos are chiefly

used as toning and flavouring ingredients, and never smoked *au naturel.*

In the parlance of the tobacco trade all tobaccos not of American growth are 'substitutes.' This arose during the Civil War of the United States, when the output was severely checked. Holland, Java, Japan, China and other tobacco-growing countries were called upon to supply the deficiency, and their leaf was used to eke out the American. So firmly established was the American herb as tobacco that other growths were regarded as substitutes, and are so called to this day—a name which in lay minds has given rise to erroneous ideas of adulteration.

'Wetting down' is the first process of manufacture after the hogshead has been separated into its component bunches or 'hands' of leaves. These are taken to a cool cellar to be wetted and thoroughly softened. The workman, with the deftness of long experience, sprinkles them with water, and taking up the leaves in armfuls, throws them in layers in troughs, somewhat as hay is tossed to dry. The point of this process is the thorough and even moistening of the leaves so that they may regain their natural softness and elasticity. Skill of no mean order is necessary in this 'wetting down,' some tobaccos absorbing more water than others, while an eye must always be kept on the Revenue restriction of moisture to 30 per cent. The popular idea that in this wetting saltpetre is added to assist combustion is totally erroneous.

The inherent dampness of tobacco is termed by the trade 'initial moisture'; the amount of water added

in the course of manufacture is dubbed 'moisture on.' The inherent amount of moisture in tobacco strikes an average of 15 per cent. This allows to manufacturers a maximum addition of water of 17 or 18 per cent., to remain inside the Government limit of 30 per cent. moisture. For twist and cake tobaccos full advantage is taken of this, a good 'drinking' leaf being selected for these brands. On the other hand, some flake and cut tobaccos contain only 5 per cent. of added moisture. On an average tobacco ready for smoking contains moisture to the extent of 25 per cent.

Tossed into layers and sprinkled with varying amounts of water, the leaves are left for a couple of days. Absorbing the moisture, the dry, shrivelled tobacco of the hogshead uncurls itself and becomes moist and pliable like a kid glove.

In the stripping-room the leaves are then smoothed and stretched to their natural size. Most American tobaccos are imported stripped of the thick central stem. Such as are not, are so 'stripped,' the soft and pliable leaf enabling the swift, unerring fingers of the girl-workers easily to tear away the midrib. The feat appears easy, but like many, it requires practice and skill to tear out the rib quickly and cleanly without jagging the leaf. For some brands, such as bird's-eye, twist, cake, and some mixtures, the midrib is not removed, but chopped with or incorporated in the tobacco.

'Wetted down,' 'stripped,' smoothed and opened out, the leaf is ready for cutting into the shag or flake for which it is destined. The bundles of leaves are

carried to the cutting-room. Very different is the tobacco now from its state in the hogshead. The hard, dry, shrivelled masses have become soft, moist, pliable leaves, big and smooth. The old process of compressing these into solid cakes for cutting is obsolete except for navy-cut and flakes. Now the leaves are piled loosely and bulkily in the trough of the cutting-machine, which is similar in principle to the old-fashioned chaff-cutter, though of course worked by steam.

Slowly-revolving rollers draw the leaves between them, and compressing the loose heap of 12 or 14 inches deep into a solid cake of 2 inches, carries it under the guillotine knife. This, descending with rapid stroke after stroke, shears the tobacco-glacier into shavings, which a revolving-drum carries forward. The long, keen blade cuts from 300 to 400 strokes per minute, and the loose, broad leaves fed into the end of the machine fall away, in the shavings which all smokers know, from the knife at the front. So stiff is the resistance of the moist tobacco, and so essential is clean cutting, that after five minutes' working a knife is dulled and a new one requisitioned. To the mere layman the shavings seem as fine as before, but the experienced workman, noting the rather rough cut, slips off the driving-belt, unscrews the long, heavy blade, and inserts a newly-sharpened one. The stoppage is merely momentary, for the 'cutter' stops the machine, unships the knife, bolts in a fresh one, and has the machine shearing away tobacco again in less than thirty seconds.

The stroke of the knife can be adjusted to a nicety.

For superfine shag and the finest cut tobacco the knife cuts fifty strokes to the inch, each shaving of tobacco being thus one-fiftieth of an inch in breadth. Rougher navy-cut and flake tobaccos are cut at twenty or even fourteen strokes per inch.

As they come from the knife coarse flakes and cuts are dried and packed into tin boxes for sale. Shag and other fine-cut tobaccos for pipe and cigarettes are carried from the machine, whence they emerge in long, close shavings, to be 'stoved.' The tobacco, damp-wet from the knife, is placed in long, shallow troughs, and heated to 200° or 400° F. by a multitude of gas-burners playing on the under surface. So hot are these 'pans' that the dry bits of tobacco actually scorch. Workmen, taking the close, damp tobacco-shavings, knead and toss them on the broiling surface until the flakes are thoroughly separated. Thus steamed, pulled and kneaded, the thin, longitudinal shavings emerge into a mountain of hair-like tobacco such as the smoker presses into his pipe. In 'wetting down' the leaves the drying of this stoving process is taken into account.

Then the shag or fine-cut honeydew, which in their soft, warm state can be pulled into long-drawn threads, for all the world like silk, must be dried. The hairy tobacco is spread on gauze and blasted by a current of air to expel the steam and cool it, an electrically-driven fan accomplishing this in three or four minutes instead of the twenty-four hours of the old process of spreading and natural drying. Then the tobacco is ready for packing or manufacture into cigarettes.

This damping and cutting process, with minor variations, is common to all loose or cut tobaccos. Shag, the oldest of cut tobaccos, is prepared from strong leaf, very finely cut into strips of one-fiftieth of an inch, and steamed and kneaded. 'Returns' is made in the same way from light-coloured and mild tobacco. It is so called from being originally prepared by 'returning' shag for re-cutting.

Bird's-eye is similarly prepared, but for its manufacture the leaf is not stripped of its mid-rib. The leaves are cut up intact with the central stalk, and it is the sections of these, supposed to resemble birds' eyes, that give it the name. All fine honeydew and 'cuts' are thus shaved into flakes, to be kneaded and steamed and pulled into the familiar hair-like mass.

In the same way, also, the increasingly popular 'smoking mixtures' are now prepared. Though every brand of tobacco is more or less an amalgam of varied leaves, avowed mixtures of dark and light tobaccos are of quite recent invention. Like so many discoveries, the mingling of strong and dark, light and mild, tobaccos was the work of necessity. Twenty or thirty years ago a Huddersfield gentleman was travelling home from London. After leaving King's Cross he discovered that his store of pipe-tobacco was nearly exhausted and would not suffice for the journey. He found, however, that he had a cake of tobacco which he occasionally chewed. To eke out ammunition for his pipe during the journey he cut up the cake and mixed it with his flake tobacco. The mixture was greatly to his liking;

what he had smoked of necessity he continued to smoke of free choice. Meeting a friend employed in a Liverpool tobacco factory, he offered him his own-made mixture, singing its praises loudly, as smokers are wont to laud their favourite brand of burning. The tobacco-man smoked thereof, enjoyed vastly, and so realized the value of the idea that within a very short time the first smoking mixture was placed on the market.

Until recently these mixtures were made by mingling the tobaccos in their cut state, just as many smokers make their special vanity by buying half an ounce of Latakia to mix with an ounce of gold flake. How difficult is the thorough intermixing of the two every smoker knows. Manufacturers now insure the absolute amalgamation of the dark, coarse leaf with the finer body of the mixture by assorting the leaves before cutting. Kentucky or Virginia may form the body. To this are added a few leaves of the light-tissued Chinese herb to brighten, and some dark, blunt Latakia and stubby cigar-brown Java or Japanese leaves to flavour. This bundle of varied leaf is placed in the machine, compressed into one mass by the rollers, and cut into shavings to be kneaded and pulled into a perfect mixture, as shag. By this method a mixture of perfect union and long, silky strands is obtained, with none of the dusty and fragmentary character of tobacco mixed after cutting.

The manufacture of flake tobaccos is the same, except that the tobacco is pressed into cakes by hydraulic power, and then cut into the familiar slices.

They are dried and packed in boxes in the long narrow sections into which the knife shears the tobacco-cake.

Little of the popular navy-cut is now prepared after the nautical manner. The generality of it is marine only in name, being pressed and cut like ordinary flake tobacco. For true naval tobacco one must make a raid on the Royal Navy. The Admiralty serves out tobacco-leaf to Jack at a charge of 1s. a pound, this leaf being duty-free. (No duty is exacted on tobacco consumed out of England; before sailing, captains of merchant ships requisition from the Customs tobacco free of duty for consumption on the voyage.) The bluejacket of the Royal Navy buys tobacco in leaf from the ship's stores. He damps the leaves—old hands use rum to strengthen and flavour — and lays them neatly lengthwise, one on top of another. This bundle he rolls up into the shape of a cigar, thick in the middle and tapering at the ends with the leaf. Covered with canvas, the roll is tightly secured with thick cord, neatly and tautly wound round from end to end. In three weeks or so the leaf is welded into a solid, torpedo-shaped plug, which is cut into small, square slices and rubbed up for the pipe.

This is true navy-cut. But scarcely any of the tobacco sold as such is so prepared, being pressed and cut like ordinary flake tobacco. Originally all tobacco was prepared, like true navy-cut, by hand; in the not remote past each smoker carried his plug of tobacco about with him, and cut it up as the occasion and his pipe demanded.

From a strictly chronological point of view this account of the manufacture of tobacco should have commenced with cake tobacco. The herb smoked by Elizabethan worthies was 'pudding,' 'roll,' and 'twist.' These hard tobaccos are the forms in which 'the weed of glorious feature' was originally prepared. They were compact and convenient for carrying about, the smoker slicing off a pipeful as required, and equally suitable for chewing and smoking. The plug known as *carotte* in the seventeenth century was a roll, about 10 inches long and 3 inches thick, sweetened with treacle. It was for such a roll of Virginia that Sir Roger de Coverley called at a tobacconist's on his way to Westminster Abbey.

For cake tobaccos strong and coarse leaves are selected. The ultimate form of the tobacco permits the use of short, broken leaves, though these are not necessarily of inferior quality. But the leaf 'drinks well,' and moisture to the full legal extent of 30 per cent. is added. With a duty to pay of 3s. per pound, naturally every scrap of tobacco is carefully hoarded. Until recently such of the midribs, removed from the leaf for shag, etc., as were not ground into snuff were returned to the Customs, and the duty which had been paid thereon was claimed and received by the manufacturer. Now these refuse midribs are crushed between the rollers of a machine and the flattened stems are incorporated into cake and nailrod. In passing it may be noted that even the refuse and sweepings of tobacco factories are collected and returned to the Customs for drawback.

The sweepings are analysed for dust and extraneous matter, and the duty of 3s. per pound refunded on the wasted tobacco.

'Pigtail,' 'thick twist,' 'Irish roll,' etc., are prepared in one way, differing only in the thickness of the spin. The leaves, having been well damped—cake tobacco absorbs three times as much water as some flakes—are placed on the table at the end of the spinning-machine. Under the nimble fingers of the girl attendant the long, damp leaves are shaped into a continuous rope, which, passing under wooden rollers and their smoothing, tightening touch, is wound on a huge spindle, revolving obversely, so as to twist the tobacco-rope. Very curious is this evolution of the leaf into a long, smooth cable.

From this spindle the rope is spun into serpentine coils, forming circular cakes. In this spinning the girl oils the tobacco-rope with her fingers. The Customs now limit the oil in cake tobacco to 4 per cent. In former days 20 per cent. was allowed, and inserted. It is told how Northern manufacturers used to sell cake tobacco at less than the price of leaf, so free was their lubrication.

The cakes of coiled tobacco are covered with tarred rope and heavily pressed in batches. For a day or two the cakes are subject to hydraulic pressure varying from 50 tons to 100 tons. They are then 'cooked' in a steam-stove, and pressed at the same time for six hours, and left for a day or two to cool. The brown rope, as which the 'twist' started, is now a serpentine-coiled cake, the jet-black colour being due to the oil, the steam and pressure, and the

tobacco-juice. The paper enveloping the cakes during the 'cooking' and pressing is the black tobacco-paper used by gardeners for insecticide purposes.

'Nailrod' and 'plug' are made by pressing the leaf into moulds by hydraulic power with similar steaming and cooking. Roll and cake tobaccos is greatly favoured by soldiers, sailors and artisans for its full flavour, its suitability for chewing and its portability. 'Waterloo Charges,' a curious form of hard tobacco, were very popular just after the downfall of Napoleon. These charges were ready-made fills for the pipe, being shaped like the end of a cigar, and exactly fitting the bowl. But though the cartridge has superseded the old powder-flask and ramrod loading of fire-arms, the ready-made charges for pipes flourished for a time only.

In this country flavouring and sweetening of tobacco is forbidden, save under Government supervision. Cavendish—so called from its inventor, Cavendish, an admiral of Queen Elizabeth and the ancestor of the ducal house of Devonshire—and Negrohead owe their special existence to the addition of sweetening. Until 1863 their importation into and manufacture in the United Kingdom were prohibited. They may now be prepared in bond, under Government supervision, and must be sold in packages bearing an Excise stamp. Their production in this country is therefore limited, and large quantities are imported from America at a duty higher than that on other manufactured tobacco.

The manufacture of cavendish is, in the main,

similar to that of ordinary flake tobacco, the distinguishing feature being the addition of flavouring and sweetening matter. These 'sauces' are trade secrets, but they are usually analogous to liquorice. Connoisseurs used to find in cavendish the purest and sweetest flavour, as the tobacco was not subject to all the wettings and pressings that other tobaccos undergo. Now, however, that cavendish is cut and flaked like other tobaccos, that virtue can no longer be claimed for it. As any tobacco containing sweetening comes under the Customs' designation of negrohead or cavendish, the bright-flake sweetened tobaccos, now very popular, are so-called, though they scarcely resemble true cavendish, which is very black and strong.

Large quantities of loose tobaccos are now put up into packets, ready to be handed across the counter to the smoker. This is of quite recent origin; until thirty or forty years ago every smoker had his 'herbe' weighed out to him from bulk, as he still has his cheese and bacon. After describing the manufacture, Fairholt merely says, 'the tobacco is then sent in casks to the shopkeeper.' Large quantities are still sold from the scales, but the sale of packeted tobacco is increasing every year.

The packing-room is one of the most interesting features of a tobacco factory. Into tins, whether 1-ounce cases or $\frac{1}{4}$-pound canisters, tobacco is, of course, packed by hand, girls weighing out the flakes into portions, enclosing in paper, and placing in the neat tin boxes of familiarity. Cigarettes are encased in the same way. But in the wrapping of tobacco

into paper packets steel machinery has superseded feminine fingers, though a considerable amount is still done by hand. Nothing mechanical is more pretty than this neat and unerring packing and enfolding of tobacco at the rate of sixty packets per minute.

At a table before the machine sit three girls, weighing out tobacco into half-ounces, ounces, or two-ounces, according to the calibre of the machine. Almost instinctively the girl picks up the right quantity of tobacco, weighs it on the scale, and with accurate aim shies it into one of an endless chain of little buckets travelling up and round. The bucket carries the tobacco up to the top of the machine, and turning for the descent, drops its burden into a funnel. Through this the tobacco falls on to one of a series of paper wrappers coming from the other end on an endless band. Metal fingers and clutches turn up the paper over the tobacco, which, drifting onward, other clutches neatly fold, tuck in the ends with inhuman precision, and drop out the packet complete. The packing-machine is uncanny in its steel skill; one gazes at the process with awe and wonder.

Here mention may be made of the practice and penalties of adulteration. It is as old as the habit of smoking. Ben Jonson declaimed against tobacco 'sophisticated to taste strong' by the addition of sack-lees, oil, muscadel and grains. In those days, when tobacco cost 10s. per pound (multiply by three for modern value), smokers were fain to eke it out by adding a quarter of a pound of coltsfoot

(still patronized by juvenile smokers—the first trial of many a veteran) to half a pound of tobacco.

Adulteration is strictly forbidden and heavily punished. By Act 5 and 6 Victoria, £300 is the fine for using any substance whatever but water in the manufacture of tobacco, cut or cigars; £200 is the penalty for dealing in adulterated tobacco or for having in a factory sugar, honey, molasses, treacle, leaves of herbs or plants, powdered wood, weeds (ground or unground), roasted grain, lime, sand, umbre, ochre, or any substance capable of being used to adulterate or to increase the weight of tobacco or snuff.

To-day the adulteration of tobacco may be said practically to have ceased. Leaves of every tree and plant steeped in tar-oil and tobacco-juice have been at various times found in tobacco, together with peat-earth, bran, saw-dust, and various meals, with alum, lime, saltpetre, and red and black dyes.

A few years ago a man summoned for manufacturing cigars without a license escaped conviction by pleading that his cigars were not made of tobacco, but of cabbage-leaf and brown paper. Cigars have been found to be made of 75 per cent. lime-leaves, 10 per cent. tobacco-steeped paper, 11 per cent. tobacco and 4 per cent. gunpowder.

Adulteration of tobacco may now be said to belong to the past. The annual Report of the Government Laboratory furnishes proof conclusive of the purity of tobacco. Of ninety-five samples of tobacco analysed only twenty, all of foreign manufacture, proved to be adulterated. It is in the matter of moisture that

most sins are committed, and such are the result of accident rather than of deliberate purpose to defraud the public. The smoker who buys packet-tobacco of eminent firms need have little fear of being fumed with any of the nauseous ingredients enumerated above.

For the manufacture of tobacco an annual license at the rate of £5 5s. per 20,000 pounds is required. Though the price of tobacco in bond varies from 3d. to 18s. per pound (the latter for cigars), the duty is 3s. or 3s. 2d., according to moisture, on all leaf. On tobacco for manufacture into common shag or into rare cigars the duty is the same.

A sidelight may be thrown on the prime cost of tobaccos. Take first the case of common shag, retailed at 3d. per ounce. Leaf for this costs 7d. per pound, and contains 15 to 16 per cent. of inherent moisture. Duty adds 3s. But the manufacturer, adding 20 per cent. of water, reduces the net cost to 2s. 10d. per pound, which is sold across the counter at 4s. This is made up of: Duty, 2s. 5d. (calculating addition of moisture and so reduction of dutiable tobacco); leaf (bone dry), 6d.; water (30 per cent.), 3d.; manufacture, 3d.; factor's and retailer's profits, 7d. —total, 4s.

Tobaccos sold at 4d. per ounce are cut from leaf costing 10d. per pound, and containing 14 to 15 per cent. natural moisture. Duty adds 3s. Water is added to 25 per cent., and the prime cost reduced to 3s. 4d. per pound, to be sold for 5s. 4d. This comprises: Duty (estimated as before), 2s. 7d.; leaf (bone dry), 9d.; water, 3d.; manufacture, 4d.; profits, 1s. 5d.—total, 5s. 4d.

For flakes, navy-cuts, and tobaccos retailed at 4½d. or 5d. per ounce, leaf costs 1s. to 1s. 3d. per pound (say 1s. 1d.), and contains 12 or 13 per cent. moisture. The duty is 3s. The manufacturer adds 10 per cent. moisture, reducing the prime cost to 3s. 8d., to be retailed at 6s. or 6s. 8d. per pound. This is made up of: Duty (as before), 2s. 8½d.; leaf (bone dry), 1s.; water, 2½d.; manufacture and packeting, etc., 5d.; profits, 1s. 7d.—total, 6s.

As to the addition of moisture, it must be noted that leaf, as imported with 15 per cent. moisture, is altogether too dry for smoking. Wetting down to 20 per cent. at least is essential to good smoking. It will be noted that though the retail prices vary from 4s. to 6s. per pound, the profits vary from 7d. to 1s. 7d. The lower the price, the greater is the proportion of duty. The difference in price between shag at 3d. and a smoking mixture at 7d. per ounce is due not to the tobacco itself but the preparation. For a fancy mixture the smoker has to pay a fancy price, altogether out of proportion to the intrinsic value. For a shilling spent on 3d. shag and 4½d. flake, the values respectively received are:

	Shag at 3d. per oz.	Flake at 4½d. per oz.
Duty	7¼d.	... 5½d.
Leaf	1½ „	... 2 „
Water	¾ „	... ½ „
Manufacture ...	½ „	... ¾ „
Profits	2 „	... 3¼ „
	1s. 0d.	1s. 0d.

'It may be a pity,' remarked an expert to the

writer, 'to disillusion the public of their idea that the extra value is in the tobacco itself, but the fact is such is not the case. The highest-priced Havanas and tobacco consist only of selected leaf.'

Fifty years ago all tobacco smoked in Britain was very dark, strong, and full-flavoured, and uniform in colour. In the last thirty years a very remarkable change has taken place, and now light-coloured, mild tobacco almost monopolizes the market. As we have shown in the previous chapter, its production and consequent sale was the result of the carelessness of planters. Its general demand arose about 1870-1880, and has extended so greatly that to-day a really good, full-flavoured dark tobacco is rare.

Whether this is the result of a perverted taste is an open question; certainly old smokers sigh in vain for the full-flavoured, coarse cut of their youth. As to the hygienic aspect, 'smoker's throat' and the indigestion produced by over-smoking arise from the consumption of light, woody, sapless tobacco. The best antidote for over-smoking is to act upon the advice of Hippocrates and cure one smoke by another—smoke stronger tobacco. It satisfies the appetite for smoking; delicate 'moss-leaves' and mild cigarettes are merely spoon meat, and leave the craving untouched. Probably the demand for mild tobacco is an instance of the weakening of the national taste consequent upon the enervation of wealth: claret is preferred to port, flannelette to flannel, snippety reading to literature, the music-hall to the drama, and the cigarette to the pipe. On the other hand, it must be stated that since the demand

for lighter tobacco began adulteration has become extremely rare.

The taste for tobacco varies greatly in accordance with climate and physique. In the tropics mild, aromatic tobacco is smoked. The sturdy Northmen, with robust taste strengthened by cold and toil, rejoice in very strong tobacco. On the Continent lighter tobacco and cigars are smoked than in England. Indeed, it would be physically impossible for a Dutchman to smoke American tobacco to the extent that he cremates his garden-grown tobacco.

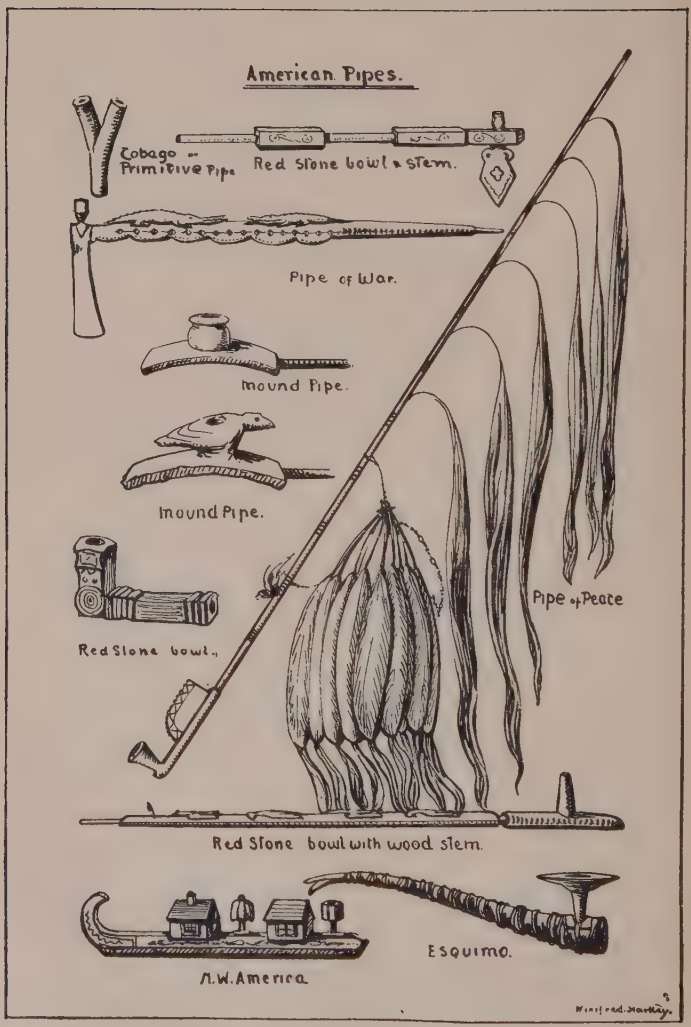
Even in the small area of the United Kingdom the climate and local temperament greatly influence the consumption of tobacco. In the South of England light, mild tobaccos are smoked; the Eastern and Midland counties fill their pipes with a medium coloured dark flake. The farther north the darker and stronger becomes the tobacco. In the North of England strong mixtures and black cake tobacco are favoured. When you reach Scotland you find that four out of every five smokers charge their cutties with black twist. In Celtic Wales and Ireland cake and dark tobaccos likewise form the bulk of the trade. It is curious, too, that removal to a warmer clime results in a change of tobacco. The most veteran pipe-smoker lays aside his briar in sunny Italy and puffs the dainty, airy cigarette. In such a land of beauty and sun the pipe is felt to be out of place, the cigarette the only possible smoke in an atmosphere of natural indolence and luxuriance.

CHAPTER VIII

PIPES

The evolution of the pipe—Cult of pipe-smoking—Pipes of peace and of war—Sacredness of Indian pipe—The legend described by Longfellow—Peace pipe and war pipe—England the European pioneer of pipes—Why England smokes a pipe—First English pipes—Fairy, elfin and cluricaune pipes—Pipemakers' Guild—Changes in the shape of pipes—Fancy pipes—The meerschaum—Wooden pipes—Pipe-smoking in Latin countries rare—Continental pipes—Eastern pipes—The hookah and narghile—Primitive pipes of Africa—Tobacco boxes and stoppers.

THE religious origin of smoking has been already described. The inhalation of the sacred fume was regarded as synonymous with the inspiration of the spirit of the gods. At first the medicine- or mystery-man brooded over the fire inhaling the smoke of the tobacco-sacrifice. This clumsy method was soon superseded by the use of the *tobago* or Y-tube, which obviated the fumigation of the whole head. Then came the use of the long reed, which, stopped at one end, constituted the pipe in its primitive and simplest form. Thus was evolved the pipe. The natural stages in the evolution of the pipe can still be seen in various parts of the world. The African savage, when



PIPES OF NORTH AMERICAN INDIANS.

pipeless, digs a small hole in the ground, beats down the earth hard, lights some tobacco in it, and thrusting a hollow reed below it, sucks up the smoke. The poorer Chinaman advances a stage farther when he makes a simple pipe by boring a hole near the end of a joint in a slender bamboo, and places and lights a pill of tobacco in it.

Upon the first rough pipe the Indian rapidly improved as smoking passed from the ceremonial into the practical stage, from use as incense and a source of supernatural guidance into the daily comforter and helpmeet, not of the medicine-man only, but of the whole Indian people. From them all nations have adopted the pipe, the first as it is the best mode of drinking tobacco. The true smoker regards all as mere dawdling save the pipe. Nor is the reason far to seek. The smoking of cigars or cigarettes is merely a practice—a habit. Pipe-smoking is a cult. The one is polytheism or polygamy, the other pure theism or monogamy. In all nations and countries the pipe is, and ever will be, the only smoke of the true, ardent Nicotian. To him smoking is more than a mere burning of a herb, the inhalation of the fume, the expiration of smoke; it is more than a mere physical performance: it is spiritual and mental as well as material; it is a cult; it is smoking in short and in deed.

In the Indian grave-mounds of the Mississippi Valley there have been found specimens of the primitive pipes which prove the practice of smoking to be literally older than the hills. The antiquity of these mounds, and hence of the pipes, is shown

by the enormous trees, centuries old, as their sectional rings testify, growing on them. The number of pipes which have been found proves smoking to have been universal in remote times, while their variety and delicacy of carving testify to the artistic skill of their makers and users. These primitive pipes are generally carved out of pieces of brown porphyry, and are of great polish and strength. The base is about 5 inches long and $1\frac{1}{4}$ inches broad, while the bowl is slightly more than 1 inch high, with a diameter of half an inch.

Such appears to have been the primitive pipe, but smokers soon improved on this form, as hundreds of relics testify. In the same hard stone have been found quantities of pipes carved in the likeness of men, beasts, birds, fishes, and reptiles, with an astonishing fidelity to Nature. The most interesting of these, as throwing light upon the antiquity of smoking, is that known as the 'elephant pipe.' It is thought that this tuskless elephant is in reality the mastodon, and shows smoking to have been practised by the very earliest inhabitants of America. With remarkable truthfulness to Nature, early smokers carved their pipes into representations of a heron holding a fish, a hawk grasping a bird in its talons: into figures of bears, wolves, panthers, squirrels, snakes, and other incidents and sights of the chase. All these carvings face the smoker, and do not, as in modern clays, decorate the bowl at the opposite end for mere ostentation.

These so-called pipes are really the bowls of pipes. A reed or hollowed ash-stem from 2 feet to 4 feet

long was fitted into the base of the bowl, through which the smoke was drawn. Not until European influence began to be felt in America were pipes made in one piece. Pre-European pipes invariably consist of two parts.

These pipe-bowls are all made of stone—of granite, porphyry, or basalt. The method of manufacture was thus described by Catlin in 1841: 'They shape the bowls of their pipes from the solid stone, which is not quite as hard as marble, with nothing but a knife. The Indian makes the hole in the bowl of the pipe by drilling into it a hard stick, shaped to the desired size, with a quantity of sharp sand and water, kept constantly in the hole, subjecting him therefore to very great labour and the necessity of much patience.' The stem was made of a young ash-stalk, the pith of which had been drawn out.

Among the Indians smoking was more than a mere habit or practice: it was intimately connected with their national, social, and religious life. In every event the pipe had its significance; war was instituted by sending round the tribe the reddened pipe of the chief to summon his warriors, and the treaty of peace ratified by the puff of the calumet; it was the Indian's constant companion in every circumstance of life, and in death it was buried with him with his bow and arrows, so that he might not be tobaccoless in the happy hunting-ground. The passing of the calumet from mouth to mouth, the solemn inspiration of one puff of smoke, was the pledge of peace and amity, the gage of honour between all whose lips touched it. The Norsemen

pledged their honour and friendship in draughts of mead ; similarly the Indian pledged his faith and amity in the smoke of the peace-pipe. And of the two it cannot be denied that the latter is the more poetic.

The sacredness and significance of smoking appears, however, not to have dwelt in the tobacco, for in its absence red willow-bark and other herbs were used, but in the pipe. Pipe-smoking from the beginning has been and is a cult. The quarry, the Côteau des Prairies, in Wisconsin, from the red-stone of which the Indians largely fashioned their pipes, was sacred ground, and stubbornly defended by them against the invasion of the white man. To-day it is still reserved to the Indians, and the Sioux, in whose reservation it is, permit no white man to cut pipe-stone there. The stone, known as catlinite, after Catlin, the first white man who saw the place, is of a red colour, resembling steatite, and is easily worked, giving a fine polish. From the smoker's point of view it makes a good pipe, smoking very sweet and cool. Some pipes are found for two smokers ; on both sides of the bowl there are openings for the insertion of stems, and thus two people could smoke the same pipe.

To all Indians the quarry is sacred ground. The Indian legend of the Flood says that when, many centuries ago, a great deluge arose and destroyed all peoples, the red-men of all tribes gathered together at the Côteau des Prairies to escape the waters. The Flood rose and rose, and gradually submerging them all in a body, converted their flesh into the red-stone.

From this stone their pipes were and are made. From the legend that the stone was the flesh of their common ancestors the quarry is considered sacred and neutral ground, and belonging equally to all tribes. Thus their differences and quarrels are forgotten at the tomb of their fathers; the stone from which their pipes were fashioned was the flesh of the ancestors transformed to stone by the Great Spirit. Thus, whilst smoking there or elsewhere, their pipes reminded them of their common humanity, and bred peace and amity.

Longfellow opens 'The Song of Hiawatha' with the legend of the institution of the peace-pipe:

'On the Mountains of the Prairie,
On the Great Red Pipe-stone Quarry,
Gitche Manito the Mighty,
He the Master of Life descending
On the red crags of the quarry,
Stood erect and called the nations,
Called the tribes of men together.

'From the red-stone of the quarry
With his hands he broke a fragment,
Moulded it into a pipe-head,
Shaped and fashioned it with figures;
From the margin of the river
Took a long reed for a pipe-stem
With its dark green leaves upon it,
Filled the pipe with bark of willow,
With the bark of the red willow.

'And erect upon the mountains
Gitche Manito the Mighty
Smoked the Calumet, the Peace Pipe,
As a signal to the nations.'

The tribes saw the signal and obeyed it, all assembling in full war-paint and arms:

'All the warriors drawn together
By the signal of the Peace Pipe,'

and stood

'Wildly glaring at each other,
In their faces stern defiance,
In their hearts the feuds of ages,
The hereditary hatred,
The ancestral thirst of vengeance.'

The Master of Life admonishes them for their wrath and feuds, and recounting his gifts of lands, streams, bear, bison, and all other pleasures and necessities of life, asks why they are not contented, and why they hunt each other. He commands the warriors to bathe in the river, wash away their war-paint, bury their weapons, and making the red-stone of the quarry into peace-pipes, smoke them and live henceforth as brothers.

They obey, and emerging from the river

'In silence all the warriors
Broke the red-stone of the quarry,
Smoothed and formed it into Peace Pipes,
Broke the long weeds by the river,
Decked them with their brightest feathers,
And departed each one homeward,
While the Master of Life ascending
Through the opening of cloud curtains,
Through the doorway of the heaven,
Vanished from before their faces
In the smoke that rolled around him,
The Pukwana of the Peace Pipe.'

And pipe in mouth the nations of to-day, like the tribes of America, meet on a common ground, that of tobacco, their common friend and consoler. It was not mere fancy and poetry, beautiful as is the sentiment, that made the Red Indians regard smoking as symbolic of friendly intercourse and a guarantee for peace. In fact as well as fiction, physically as well as poetically, smoking is peaceful and amicable.

The calumet, or peace-pipe, is the most sacred possession of each tribe, and handed down from generation to generation. The bowl is made of the sacred red-stone; the stem, 4 or 5 feet long, is fastened to the bowl by leather thongs, and gaily decorated with the brightest eagles' feathers, tufts of ribbon, and glass beads. Each tribe has its distinctive pipe, and an Indian can tell to what tribe a pipe belongs as easily as a soldier recognises the regiment of a fighting man from his uniform. The calumet was only smoked to ratify treaties and peace, and then with much ceremony. After the conditions of the treaty of peace had been settled, the chief solemnly brought in the calumet, and removed its wrappings. Filling and lighting it, he pointed the stem to the north, south, east, west, to the sky, the earth, and the fire, as an offering to the spirits; then solemnly inhaling one puff of the smoke, he passed the pipe to the next brave. He likewise gave his assent and oath to the agreement by inhaling one puff of smoke, and passed it on round the circle of sitting braves. No more inviolable pledge and sacred oath could an Indian give than that of the

calumet; rarely or never was it broken. The pipe of peace, which has become an English idiom, dates its institution, as we have seen, from the legendary period of Indian history. All the early travellers in America noted the custom. The Chevalier Montgomery, the French Governor of Canada in 1645, confirmed treaties with various Indian tribes by smoking the pipe of peace.

The pipe of war entailed no such ceremony. The Indian brave, after scalping his enemy with his tomahawk, sat down and smoked a pipe out of the same weapon. The back of the steel head is fashioned into a pipe-bowl, and the reed handle, being hollow, forms the stem. Thus the Indian warrior was provided with weapon and pipe combined. By contact with Western civilization and his own consequent degeneration the smoking customs and primitive beliefs of the Red Man are dying out.

For the cult of pipe-smoking Europe and the world are indebted to England, as she in turn acknowledges herself the debtor of aboriginal America. In France tobacco was first used as snuff, smoking coming from England much later. The Spaniards, learning the practice from the Caribees, smoked a tobacco-leaf twisted up in an outer leaf of maize—the first cigarette. This was the general custom in the West Indian Islands, pipe-smoking being confined to the mainland. Before the Spaniards explored the Continent they had acquired this manner of smoking, and did not abandon it for the pipes used in Mexico and South America.

But the first English smokers graduated in the art

of drinking tobacco under the able tuition of the North American Indians. Like them, as Hariot distinctly states, they smoked from pipes of stone, and introduced the same instruments and manner of smoking into England. At first the poorer classes in England were fain content to drink tobacco from a walnut-shell, through a straw. The richer habitués sported silver pipes. It was soon found, however, that cheaper and better pipes could be made of clay. These appear first to have been made about 1590. The German Hentzer, whose account of smoking in England in 1598 has been quoted, notes with surprise the use of clay pipes. Twenty years later Dr. Neander, of Bremen, in his 'Tabacologia,' praised the English mode of taking tobacco through clay tubes in imitation of the Indians. A Frenchman, writing in 1688, says that the English 'invented the pipes of baked clay which are now used everywhere.' From England the Dutch learned the manufacture of pipes, and as late as the last century all the tools used in pipe-making in Holland bore English names.

The first pipes were extremely small, and their curious pear-shaped bowls held only a very small quantity of tobacco. This, doubtless, was due to the high price of the herb. The stems were about 3 inches long, though some were twice the size. Under the bowl was a flat heel or spur, enabling the pipe to be stood upright on a table. Their cost was so great that for many years one pipe served a whole company, being passed from man to man round the table.

These primitive pipes of England are from time to time brought to light in excavations. Their extreme smallness led to the belief among the rustics that they are the pipes of fairies. They are so called in England, and the Scots similarly christen them Celtic or elfin pipes. They are regarded as mascots, and preserved as lucky charms in both countries; but the Irish, believing they belong to the cluricaunes (mischievous elves), and are unlucky, destroy them. To the pretensions of antiquaries, founded upon the discovery of these pipes among ancient relics, that smoking was practised in Britain before the sixteenth century, attention has already been paid. However great the temptation, it is impossible for the smoker to believe that the soldiers guarding the farthest fortress of Imperial Rome in bleak Northumbria consoled themselves on their long, cold watches with a whiff from a blackened cutty, or that the ancient Milesians forgot their quarrels under the fume of a dudeen. The oldest pipes discovered, in whatever company in Britain, have been of the Elizabethan stamp and pattern.

Broseley in Staffordshire has been noted for its clay pipes from the time of Elizabeth to the present day. Vauxhall, Derby, and Bath were other centres of the pipe manufacture, and Ben Jonson testifies that in his day Winchester pipes were accounted superior to all others.

So rapidly did smoking gain ground and the demand for pipes created so flourishing a trade, that in 1619—less than forty years after the introduction of tobacco—the pipe-makers received their charter

of incorporation from James I. The Company of Pipe-Makers consisted of a master, four wardens, and twenty-four assistants. Their arms were: *Argent* on a mount in base *vert*, three plants of tobacco growing and flowering, all *proper*. Crest: A Moor, in his dexter hand a tobacco-pipe; in his sinister a roll of tobacco, all *proper*. Supporters: Two young Moors *proper*, wreathed about the loins with tobacco leaves *vert*. Appropriately enough, the motto of the Pipe-Makers' Company was 'Let brotherly love continue.' The guild was dissolved about a century ago.

All pipes then were made of clay, though occasionally some were made of iron or brass. The pipe of Miles Standish, a little iron thing about the size of a common clay, is still preserved in America. Sometimes a sumptuous smoker had a pipe specially carved out of wood. There is such a pipe beautifully decorated in the style of the seventeenth century in the Kensington Museum. These, however, were exceptions to the rule. Until forty years ago a pipe meant a clay, and of the various varieties and shapes there is an interesting collection in the British Museum.

The two famous makers of pipes in the seventeenth century seem to have been Thomas Gauntlet and John Legge, large numbers of pipes bearing their trade-marks and initials having been found. The small barrel-bowled short pipes of Elizabethan times held their ground with little variation until the Revolution, when England began to smoke bigger bowled pipes with long, straight stems, adopting

the Dutch style with the advent of William III. The Irish and Scotch, however, remained true to the smaller, shorter dudeen and cutty. Long clays with straight stems tipped with sealing-wax were introduced by the Dutch about 1700. These 'aldermen,' as they were called, held much larger quantities of tobacco than the old ones, proving that under the tuition of the Dutch past-masters in the art of drinking tobacco, the smoker's appetite was growing bigger.

These long clays were those from which the wits of Queen Anne's reign inspired the fragrant fume, and for which Sir Roger de Coverley and Addison called at the Club. Only the best pipes were waxed at the end, while smokers prevented the cheaper ones sticking to the lips by steeping the stems for some minutes in a tankard of ale. Pipes were valuable, and their destruction a serious matter. When the smoker of to-day breaks his clay, he promptly buys another, nor does he ever dream of cleaning a blackened pipe by burning out the nicotine in the fire. But many smokers can recall the time when clays were so valuable that when smoked foul they were thrust into the grate until red-hot, and purified for subsequent reblackening instead of purchasing new ones. Inns, clubs, and coffee-houses provided pipes for their customers as they now provide seats, tables, and pots. Corporations likewise purchased pipes by the gross for the inspiration of the City Fathers. At these smoking resorts all fouled pipes were carefully collected and sent periodically to the bakehouse to be rekilned.

In old municipal records there frequently occurs the entry 'For burning fowle pipes 1s.' In inns these renovated pipes were afterwards used in the tap-room, parlour customers being provided with new clays.

About the middle of the eighteenth century makers ceased to produce the long Dutch-modelled pipes, and returned to the smaller and handier clays, thus showing that smoking was decreasing among the leisured classes, who had patronized the graceful, long pipe. The lower classes still smoked, and for their workaday use the pipe-maker catered by the production of small handy pipes. Though now so cheap and plentiful, pipes were formerly costly. As recently as 1882 clays—true, they were moulded with figures—cost sixpence each.

The decoration of clay pipes with effigies, figures, busts of animals, and celebrities was formerly very common. To be carved in effigy on a pipe was the hall-mark of notoriety in bygone days, as to be cartooned by *Punch* or have a collar or necktie called by one's name is now. From a collection of clay pipes it would be possible to write a history of the heroes and events of the last two centuries. The Duke of Wellington, Nelson, Pitt, were thus immortalized; the introduction of railways, the Crimean War, the Civil War and abolition of slavery in America were all thus commemorated on pipe-bowls. The head and bowl of pipes were frequently quite distinct, the wooden stem being inserted on occasion by the smoker. The danger of breaking clays in the pocket was thus greatly reduced. Carved

pipes are now rarely seen, and though the pipe naturally lends itself to decoration, the true smoker believes beauty unadorned is adorned the most; he needs no further recommendation for his pipe than the tobacco it holds.

To the Austrians smokers are indebted for the discovery of the virtue of the meerschaum. More than a century and a half ago there lived in Pesth a shoemaker, Karol Kowates, who earned as much by carving pipes for wealthy smokers as by making shoes. Among his pipe patrons was Count Andrassy. While on a mission to Turkey in 1723 the Count was presented with a lump of meerschaum. Its lightness and porousness suggested its suitability for construction into a pipe, and he handed the meerschaum to Kowates with orders to that effect. Out of the clay Kowates cut two pipes, one for the Count and one for himself. His hands were naturally waxy from his craft, and in smoking his meerschaum the pipe became waxed at various points. He found that wherever the pipe had been touched with wax a spot of clear brown colour appeared. By way of experiment he waxed and polished the whole pipe, which by dint of smoking assumed a most beautiful and even colour, while also smoking much sweeter than before. This, the first meerschaum pipe, is still preserved in the Pesth Museum. Meerschaum immediately came into fashion and use as the pipe of the connoisseur and gentleman.

Our grandfathers highly valued their meerschaums. Collections of finely-coloured and carved pipes were made, as much as £500 being paid for a fine specimen.

Every precaution was taken by smokers to ensure the perfect colouring of their meerschaums. The bowl was covered with a little coat of wash-leather, or swathed in flannel to prevent it being scratched or heated by the hand—fatal to perfect colouring—and the cleaning was entrusted to competent hands only.

In 1819 Sir Walter Scott wrote to his eldest son: 'As you hussars smoke, I will give you one of my pipes, but you must let me know how I can send it safely. It is very handsome, though not my best. I will keep my meerschaum until I make my continental journey, and then you shall have that also.'

The bowls of the original meerschaums were large, and the long stem consisted of a cherry-wood stick terminating towards the mouthpiece in a flexible tube like that of a hookah. Nothing can exceed the sweetness of an old meerschaum, originally good and well cared for, while its rich brown tints, indicative of its blood, delights the artistic eye as much as its smoke, enriched by the very essence of tobacco, pleases the palate and charms the soul.

Both meerschaum and clay pipes are now rarely seen, having succumbed before the cheapness and excellence of wooden ones. These are the productions of the last thirty years. Fairholt, writing in 1859, said:

'Wooden pipes have been introduced into England, and pipes made of briar root are now common in our shops, but expensive, the bowls costing about three shillings each.' A 'Veteran of Smokedom' in 1865 declared: 'Of wooden pipes little need be said. They were much in vogue a few years back, but the "taste"

has decidedly diminished. If they do not heat so rapidly, their absorption is very defective, and they always look dirty.' The last quarter of the century has seen a complete change of attitude with regard to pipes. The briar is omnipresent and omnipotent; it is practically indestructible, and in appearance is equally superior to the clay, which with the meerschaum is essentially a reclusive and philosophical pipe, unfitted for the rush and strain of modern life. The introduction of the neat, workaday briar has contributed in no small degree to the renaissance of smoking.

Rare as is pipe-smoking in France now, it was popular a century ago. When the French adopted the clay pipes of England they beautified them. Some beautiful pipes carved with figures of men and beasts were made at Sèvres. Even more than in England the clay pipe of France, with its decorated bowl, reflected the flowing tide of men and affairs. The pipe of the Revolution was draped with the tricolour, and Liberty, lying along the stem, supported the bowl and a wreath of immortelles with the motto, 'Morte pour la Patrie.' The Napoleons likewise adorned pipes; 'Liberté, Égalité, Fraternité' (true smoking watchword), likewise inspired the smoker with Utopian dreams. The literary inclined smoked from the counterfeit head of Victor Hugo. The patriotic Italian puffed from a pipe the bowl of which was supported by a Roman soldier trampling upon the Austrian eagle. Pipes were likewise decorated with symbolical figures and mementoes of the chase, the theatre, and the ale-

house. But a whole book would be required to deal adequately with the curious decorated pipes of France, Germany, and Holland.

In Latin countries, as we have already pointed out, the pipe is the exception rather than the rule. The monopoly of the Cuban and Manila tobacco crops until recently possessed by Spain accounts for the absence of the pipe from the Peninsula. The apology for tobacco supplied by the Régies of France and Italy suffices in a cigarette, but is impossible in a pipe, though the effervescent, gay *papelitos* suits the lively Latin temperament more than the stolid, philosophical pipe.

Smoking has been defined as the medium through which the German introduces the external air into his lungs. Tom Hood declared he should be afraid to trust a sentimental Prussian to himself without a pipe and tobacco. No nation has experimented more in pipes than have the Germans. The pipe at which they have arrived consists of four parts—the *kopf*, to hold the tobacco; the *abguss*, or reservoir, to catch the nicotine secretions; the stem, and the mouthpiece. The reservoir is an absolute necessity, as the china bowl is impervious to the oils distilled by smoking. The German, with a characteristic carefulness English smokers might well copy, regularly cleans his pipes. Most of the pipes hold from an ounce to a quarter of a pound of the weak, hay-like tobacco. The long bowl is decorated with a carving or gaudy picture; wealthy smokers lavish gold and gems upon its embellishment, frequently to the value of £100. In no way does the German

pipe meet with English approval; it is bulky and unwieldy, and must necessarily be held in the hand. It is an execrable smoker, being a mere tobacco still, for the china bowl is absolutely inabsorbent.

As great pipe-smokers are the Dutch, with not dissimilar pipes. The bowl is pear-shaped, with a long straight stem, which necessitates holding it in the hand. A handsome pipe is a common wedding present; it is smoked on the nuptial day, and then carefully laid aside, to be smoked only in future on the anniversary of the day when the happy couple were made one.

The Austrians are also great pipe-smokers. Besides inventing the meerschaum, Austria also produced the first of a long race of those tormentors of pupillary nervous smokers, patent pipes. They date from 1689. In that year Jacob Francis Vicarius, an Austrian physician, made pipe stems of glass, with capsules of sponge to absorb the nicotine. Only dawdlers and puffers of tobacco favour such puerile devices; the smoker remains true to his simple, unhygienic pipe. Austrian smokers are much given to the decoration of their pipes, some being encrusted with gems to the value of £1,000. Your honest smoker, as Izaak Walton would have said, cares not whether his pipe costs sixpence or sixty pounds; he values it by the pleasure it yields him. Hard smokers shun costly, ostentatious pipes, and patronize simple, workmanlike tools.

The Swiss smoke a queer pipe. It is in five distinct parts; the bowl, covered with a metal lid to prevent the Alpine winds scattering its contents, fits

into a hollow ball, which acts as a reservoir for the juices, the stem entering it at an acute angle. Where the mouthpiece, forming another angle, joins the stem there is carved a grotesque horse's head. The pipe is made entirely of black horn, mounted with German silver fittings. The carved apple-wood pipes of Berne smoke splendidly, being very sweet and cool.

Many and strange are the forms the pipe assumes in different lands. In the far north very small metal pipes, holding a minute quantity of tobacco, are favoured. The Laps very frequently form the bowl of a pipe by hollowing out the tooth of a walrus. The Danes of Amager Isle smoke a pipe made up of a 6-inch bowl and a 12-inch stem; as it comfortably holds a day's allowance of tobacco, it saves time, for the Dane is incessantly smoking.

The Chinese pipe consists of a tiny white metal bowl, with a stem from 3 feet to 5 feet long, made up of as many joints. The rich Chinaman smokes a handsome little water-pipe made of brass or silver. In opium pipes, it may be noted, the bowl is in the centre, not at the end of the stem, and opium is burnt in a flame, not smoked like tobacco. Corean pipes are also of brass, but with longer and flatter bowls. The small pipes with reed stems of Japan are similar, but scalloped and ornamented round the bowl.

Only the poetic and luxurious Orient could have invented the hookah and narghile. The former is the Turkish and the latter the Persian form of the water-pipe, the musical hubble-bubble, the smoking of which is as lotus-eating. The hookah and narghile

are frequently spoken of as one and the same pipe. This is not so; the hookah stands on the floor or divan, while the narghile (literally cocoa-nut) is a hand-pipe. The metal fittings of these pipes are frequently of gold and silver; the flexible tubes, from 5 feet to 10 feet long, through which the smoke is drawn, are covered with velvet and encrusted with precious stones and gold filigree work. The water-bottle is of the finest cut glass, and is handsomely decorated with diamonds and other gems. The hookah smoked by the Shah of Persia on state occasions is so studded with diamonds, rubies, emeralds, etc., that it is worth £80,000. This pipe, as is the case in all Oriental courts, has its suite of attendants, its guardians and cleaners, while to the Master of the Pipe is entrusted the duty of lighting it for his Imperial Master's smoke.

The pipes of Morocco are also highly decorated, the velvet tube being covered with gold filigree, and the bowl with gems. *Kif*, a greenish narcotic plant, is generally preferred to tobacco; it resembles opium both in the manner of smoking and its effects. The bowl of the Egyptian pipe is of a fine red clay, polished like agate, and the cherry-wood stem has an amber mouthpiece decorated with gold and gems. It is a clumsy, barbarously splendid affair. Water-pipes similar to the Turkish and Persian makes are also common. Of late the cigarette has supplanted the pipe to a very considerable extent in the East, much to the lamentation of the professional pipe-cleaners.

The poorer Turk and Persian draw as much enjoy-

ment through the long cherry-wood stem from the red clay bowl of their pipes as do their Sultans from the most gorgeous thing in hookahs. In Assam and Borneo simple pipes of bamboo are smoked. The Afridis treasure their brass bowls, and form the stem by scooping out a rut in two pieces of wood and then binding them together. The Kookies of Manipur have hit upon the German idea, and provide their pipes with reservoirs to catch the tobacco juices. When the reservoir is full they swallow the nauseous oils with gusto, esteeming it the best part of tobacco! Many Indian villages have a 'welcome pipe,' which, kept alight, is offered to passers-by to smoke to the health of the community—for a consideration.

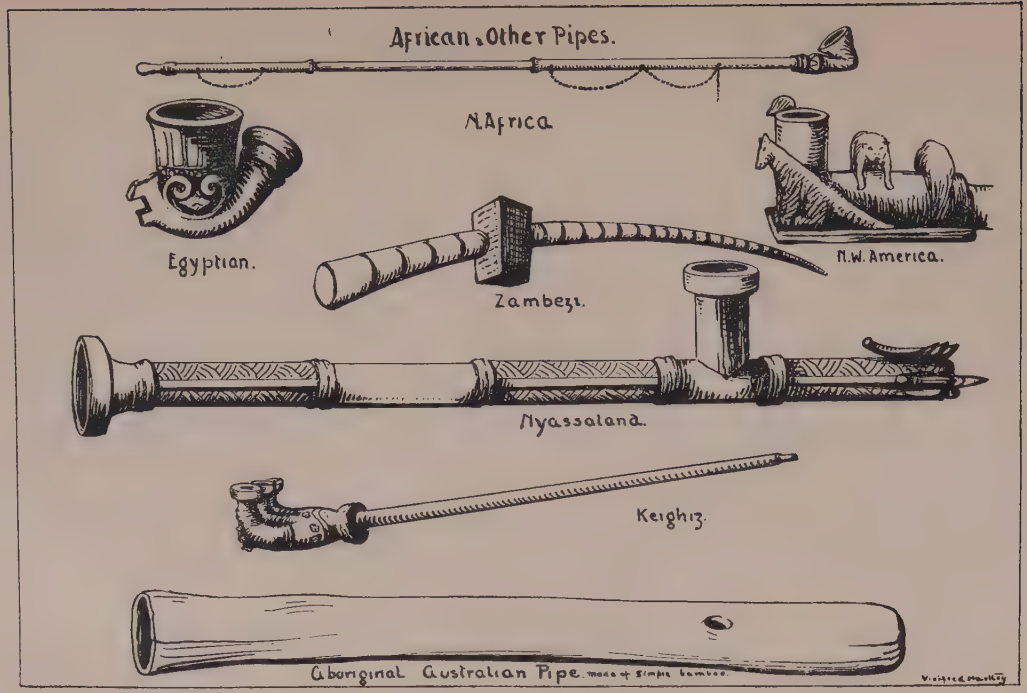
The Russian peasant drinks tobacco from a roughly-made pipe of wood tipped with copper, and lined in the bowl with tin. The dog-wood stem is secured to the bowl by leather thongs. A most curious pipe is that of the Kirghiz. It consists of three bowls surmounting each other on a stem of the usual Eastern length. The Zulus have a similar two-bowl pipe, made of wood and lined with tin. How these queer instruments originated it is difficult to say. Perhaps the smoker's appetite is so inordinate that one bowl does not suffice, or it may be a patent method of blending the fumes of various kinds of tobacco.

The fertility of necessity is abundantly demonstrated in the matter of pipes. The Kaffir substitute has been noticed already. In a similar manner the Bechuanas beat a branch or twig into the ground horizontally. At one end they dig a small hole, and draw out the stick, leaving a little tunnel. In the

excavation they place and light tobacco, and inhale the smoke through the passage made by the twig. The natives of the Zambesi fasten up one end of an antelope horn, and about a third of the way up fit a big block of wood, which serves as the bowl, the smoke being drawn through the horn. Very similarly the people of New Guinea plug a straight bamboo at one end, and, boring a hole, cram the tobacco down. The Kaffirs frequently smoke a rough water-pipe made from a cow's horn ; when tobacco fails them, *dagha*, a kind of hemp, is smoked. Some African tribes affect a huge iron pipe nearly 4 feet long.

Thus the pipe assumes many shapes and forms, and is made from such different materials as wood, clay, metal, glass, ivory, horn, cane, bamboo and stone. There are fine collections of pipes from all parts of the world in the British and Guildhall Museums, and also specimens of the mound pipes of America and of old English clays. Salisbury Museum possesses an especially valuable collection of the ancient American stone pipes. Mr. William Bragge of Birmingham, who died in 1884, gathered together no less than 7,000 different pipes of all dates and countries. It is much to be regretted that on his decease this fine collection was permitted to be broken up instead of being secured for the British Museum.

Indispensable to the pipe was the tobacco-box, now completely displaced by the rubber pouch. The boxes were made of metal, silver, iron, copper, brass and tin, and of ivory, mother-of-pearl, tortoiseshell, bone and wood, curiously and artistically carved. At Hertford House is a box, traditionally said to have



AFRICAN AND OTHER PIPES.

belonged to Raleigh. It holds a pound of tobacco, and is pierced with holes to receive pipes. The boxes, however, were usually small enough to be carried in the pocket, and contained, in addition to the weed, a pipe, tongs for holding a live coal, flint and steel, and a pipe-picker. Gallants prided themselves on their tobacco-boxes. The 'spruce coxcomb' of the reign of James I.

> 'Never walked without his looking-glass
> In a tobacco box or dial set.'

Tobacco-boxes were bequeathed to friends as souvenirs, and sweethearts 'gave him a 'bacca-box marked with her name.' They were given and exchanged as tokens of friendship and in recognition of esteem, as were snuff-boxes in the latter years of the eighteenth century.

When smoking fell into disgrace tobacco was rarely carried by smokers. They called at inns for a tankard of ale, a pipe, and a paper of tobacco. Indiarubber pouches are of quite recent invention, and were brought into use by the practice of smoking out of doors.

If the pouch has been introduced, one of the smoker's tools has dropped out of use. The tobacco-stopper for pressing down the ashes is now never seen. The cheapness of tobacco and the greater prodigality of this age have made its use obsolete. Formerly, when tobacco was 8s. or 10s. a pound, smokers burned their tobacco to the very bottom of the bowl, instead of following the modern wasteful, if healthy, practice of throwing away the residuum.

The stoppers were made of wood, bone, ivory,

mother-of-pearl, brass, silver or gold, in various forms and shapes. Such heroes as Cromwell, Nelson, Wellington, etc., and the heads of dogs, horses, stags, foxes, etc., adorned tobacco-stoppers in effigy. Some smokers wore rings provided with a stud for ramming down the contents of a pipe.

The relic-hunters of those days frequently carved their stoppers out of the wood or material of some famous tree or article. Taylor, 'the water-poet,' made himself two or three tobacco-stoppers out of a dead branch of the famous Glastonbury thorn. Shakespeare's mulberry-tree was preserved in the same form. When viewing Westminster Abbey Sir Roger de Coverley remarked of the Coronation Chair that 'if Will Wimble were with us and saw those two chairs it would go hard but he would get a tobacco-stopper out of one or t'other of them.'

CHAPTER IX

HOW PIPES ARE MADE

The cult of pipe-smoking—Making of clays—Meerschaum: where found; its manufacture—Wooden pipes—The briar: where grown, how made—Mouthpieces—Amber—Vulcanite and horn—Choosing a pipe—The *Lancet's* advice—Cleaning pipes.

'Sweet smoking pipe, bright glowing stove,
Companion of my still retreat,
Thou dost my gloomy thoughts remove,
And purge my brain with pure heat.'

TOM HOOD.

THE pipe-smoker regards his clay, meerschaum, or briar with an affection of which the cigar-smoker is totally ignorant. His pipe is more to him than a mere smoking instrument. A cigar is merely a bundle of tobacco-leaves, the means of wiling away an idle hour. When smoked it is forgotten, for its very entity has gone, and its place in the smoker's thoughts is taken by another cigar. But the pipe is constant; each smoke it yields enriches and endears it to its owner. The cigar is the chance acquaintance of half an hour; the pipe is the companion and friend of countless smokes and of years. It is the adviser and comforter of affairs which the smoker

reveals to not even his dearest human friend. The smoker idealizes his pipe, and endows it with a personality. He dislikes to, nor does he, regard it as ever having been made by the hands of man and the steel of machinery. Without in any way wishing to destroy this ideal, a book on tobacco would be incomplete without an account of the way pipes are made.

Though pipes are fashioned from such varied materials as wood, stone, bronze, iron, and other metals, clay, china, asbestos, horn, and other vegetable and mineral products, pipes of clay, meerschaum, and wood form the overwhelming majority.

As has been pointed out, clay pipes were practically the only ones smoked in this and other countries until thirty years ago. Broseley, in Staffordshire, has been famous for its pipes and clay from the days of Elizabeth. Now all the clay of which white pipes are manufactured comes from Newton Abbot and Kingsteignton in Devonshire. It is sent to all parts of England and the world in rough lumps, about the size of quartern loaves, weighing some 28 pounds each.

At the manufactory these lumps are first dried, for the clay absorbs water only when crumbling. The clay is next moistened with water, worked up with a spade, and beaten by an iron bar until it is of the consistency of putty. Masses of 80 or 90 pounds are served out to the actual pipe-maker. The workman cuts off a piece of clay according to the size of the pipes he is then making, rolls it into the shape of a cigar or stick, and then, with boards fastened to the

palms of his hands, rolls it into the approximate shape of a pipe. After ten hours' drying the clay becomes stiffer, and is moulded. Taking the 'roll' in his left hand, he thrusts a wire up it to form the passage for the smoke. It is then placed in a metal mould. This is composed of two valves tightened together with a screw, a 'stopper,' or block, in the shape of the bowl being forced into the solid head of the roll.

The moulds vary, of course, in shape, as churchwardens, cutties, plain, or fancy pipes are being made. They are placed in racks for another ten hours' gradual drying, and passed on for trimming. This work is done by women, and consists in again wiring the stem, and with a curved metal burnisher trimming off the seams and edges resulting from the two-fold nature of the moulds. At this stage the pipes are stamped with the maker's or wholesale dealer's name. After a day or two's natural drying the pipes become 'chalk-white,' and ready for baking. Packed in coarse earthenware pots called 'saggers,' each holding from one to three gross, they are placed in the kiln. Nearly 200 saggers of pipes are kilned at once, the fire being maintained for seven or eight hours, and twelve or fourteen allowed for cooling. In the early days of pipe-making only twenty-four gross of pipes could be baked at once, but now from 350 to 400 gross are burned at a time, with only 1 per cent. breakage.

The meerschaum is the queen of pipes, though it is no longer regarded as the only pipe for a gentleman. Its delicate and fragile nature accord little

with the sternness of this masculine age, and it has now given place to the briar.

Meerschaum, literally 'the foam of the sea,' is a white mineral, composed of magnesia, silica, and water. When first mined it is soft, though dry, and, forming a lather, like soap, was used by the Tartars in washing. It varies greatly in density, some lumps floating and others sinking in water. That of medium density forms the best pipes. It is its softness, lightness, purity, and power of absorption that recommend it to smokers.

Meerschaum is found in Italy and Spain, but the best and largest quantities come from Eskishur and Natolia in Asia Minor. It lies in lodes and veins, and is dug from marl-pits at a depth of 50 or 60 feet. The lumps vary in size from a pigeon's egg to that of a quartern loaf, the largest blocks being worth over £20.

When brought to the surface it is quite soft, but soon assumes a stiffer consistency. It is packed in boxes of about 50 pounds for export, the price varying from 2s. to 16s. a pound according to the size and quality of the pieces.

At the factory the pieces are first cut on a circular saw into the rough size of pipes, each piece being carefully planned out in order to utilize it to the best advantage. After soaking in water, a workman takes the block of meerschaum in hand, and carves it into the approximate shape of a pipe-bowl. The bowl is excavated, the stem drilled, and the whole turned on the lathe. After drying in an oven the mouthpiece is affixed, and the pipe is passed on to the polishers. Glass-paper having removed all roughness, it is im-

mersed in hot fat, polished with rags and a special powder. Another bath in hot wax follows, the time of immersion varying from five minutes to an hour, according to the density of the meerschaum. It is the wax which, acting upon the meerschaum, results in the tobacco effecting the fine rich tints so well known and admired. A final polishing with powdered chalk completes the meerschaum, which is then ready for the burning embraces of tobacco.

The transformation of the rough sea-foam into the graceful and polished meerschaum entails much care and skilful labour. A plain pipe can be made in three days, but on carved ones months are spent. The decoration of meerschaum is an art, and employs hundreds of workmen. Vienna is the headquarters of the meerschaum manufacture, and the Germans and Austrians have it almost entirely in their hands. Attracted by the higher wages offered in England, there are many Germans engaged in the manufacture of meerschaums in London. They frequently earn from £4 to £6 a week.

Imitators of meerschaum are very many. Burnt gypsum slaked with lime or a solution of gum-arabic forms a hard plaster which, smoothed and polished with oil, assumes a marble-like surface. A very fair imitation of meerschaum is also made of hardened plaster of Paris, polished and tinted with a solution of gamboge and dragon's-blood, afterwards treating it with paraffin-oil or stearic acid. All the cheaper meerschaum pipes, cigar- and cigarette-holders are made of these or similar compounds. There is no absolute test for meerschaum, and experts are fre-

quently unable to distinguish the natural from the artificial. In absorption and colouring properties the imitation is equal to the real article at one-half the price. It is estimated that about half a million real meerschaum pipes are turned out yearly, and twice that number of artificial meerschaum.

Meerschaum pipes are the pets of luxurious and poetic smokers. For genuine, hard smoking there is nothing to beat a good briar. Granted a good briar is rare, but when obtained what can beat it? Unlike the meerschaum, one need not handle and smoke it gingerly, in fear of breakage; finger-heat does not spoil its colouring, so swaddling clothes are superfluous. Of course, the briar will not yield the rich shades of the foam of the sea, but the pleasure of the smoker as he sees the darkening wood is not less than that of the meerschaum devotee. The meerschaum is the pipe for the study and house; it cannot be smoked out of doors. But the briar is equal to every occasion. At home, or in the open, in the wind or sun, on land or sea, the briar is ever ready. Sturdy, needing no case, practical and philosophical, it is emphatically the pipe of the Briton.

It is not surprising that the wooden pipe is of recent invention, for the wood must possess many qualities. The wood must be hard and practically incombustible, yet light. It must be sapless and inodorous, or when heated the fragrance of the tobacco would be lost. And while not essential, it is a desideratum that the fibre should be gnarled, mottled, or grained, and susceptible of a high polish.

No native British timber possesses these necessary

qualifications. The root of the French heath-tree, *bruyère*, corrupted into briar, is really the only suitable wood. Cocus, a very dark wood, is used for cheap pipes, but though very hard, splits easily. Myall wood from Australia emits a pleasant odour of violets, is absorbent and hard, but brittle. Maple, juniper, and cherry-wood are used to a small extent. There are few woods which have not been tried at one time or another, but the result of all experiment is to confirm the fact that briar is practically the only wood suitable for pipes.

La bruyère, from the roots of which pipes are made, is the heather shrub that grows in the Mediterranean countries—in France, Italy, Spain, Algeria, and Corsica. It has no connection with the briar, the English word being merely a corruption of the French name. Its cultivation is extremely simple, consisting of the regular pruning of the tops in order to promote the growth of the roots. The best briar grows on the hill-sides near Leghorn, the second quality in Corsica, and inferior kinds in Jura and Algeria. Only the root is used, the wood growing above ground being useless, as it is very brittle, and splits immediately a machine knife touches it. In gathering the crop, the plant has to be torn or dug up, roots and all, and it is said that in ten years the supply will be exhausted.

The roots are often larger than a man's body, and weigh hundreds of pounds. The wood is remarkably beautiful and finely veined, as the examination of even the cheapest pipe shows. It is remarkably tough, does not char, and is practically incombustible.

Briar heats very slowly, and the tobacco, burning at a low temperature, gives off less nicotine, making the briar a most hygienic pipe.

Ten or fifteen years ago the majority of briar pipes smoked in England were made in France and Germany, but English manufacturers now supply their own land and other countries with briars at cheaper prices. About 400 tons of briar-root are imported to London annually. Nuremburg and Ruhla do a big trade in briars, the average annual output from each place being 500,000 pipes.

The briar is imported in sawn-up, roughly-shaped blocks, 3 or 4 inches square, ready seasoned, the bags holding between 200 and 300 blocks each. At the factory they are first sorted out in sizes for larger or smaller pipes, and then steamed in vats for twelve hours, to give them the familiar yellowish-brown tint.

The workman takes a block in hand, decides into what form it can best be fashioned, and places it in the boring machine. This has three knives; the middle knife, revolving 4,000 times a minute, bores out the bowl of the pipe, and the two outer ones cut away the wood on the outside, forming it into the shape of a pipe. The roughly-formed briar is then placed in a lathe used for cutting irregular forms. A metal pattern of the shape the pipe is designed to become is fitted in; the circular cutting tool, with its peculiar knife-like teeth, is set in motion; the briar-block turns with the metal model, and is mechanically cut to pattern. The pipe is then finished with coarse and fine sandpaper (by machine), and a final

polish given by a pumice-stone wheel. The hole through the stem is bored by a steel wire, having a cutting tip, turned rapidly by a lathe. Another machine cuts the thread in the end of the stem to screw the mouthpiece; the silver band or mount, hall-marked at the Government Assay Offices, is fixed and the mouthpiece attached. The pipe is then polished by the naked hand with a preparation of rouge and olive-oil, and is ready for the smoker.

The qualities for which the maker looks in a briar are three—good figuring and veining of wood, freedom from knots, and density. In its natural state the briar is of a light colour, and a darker hue is obtained by polishing with linseed or olive oil. This accounts for the peculiar oily condition of many dark briars, rendering their smoking for some time most unpleasant. If the smoker prefer a dark briar he will find that a light one soon assumes a deeper hue, and smokes much more sweetly than a greasy, artificially-darkened one.

A briar pipe goes through no less than eighty-four processes in its manufacture. Only 8 per cent. of all turned out are perfect and of the first quality, eleven out of every twelve pipes being rejected from the premier class for flaws. Only experts can detect the tiny cracks in the unsmoked briar, through which tobacco juices will ultimately ooze. These imperfect pipes are assorted and priced according to their merits or demerits.

That small but essential part of a pipe, the mouthpiece, still remains to be dealt with. Amber mouthpieces are, of course, infinitely superior to vulcanite

or horn. There is no occasion to narrate the history of amber, which was eagerly sought for and prized by the civilized nations centuries before the Christian era. In these smoking days mouthpieces are regarded as the sole end of amber; but the Greeks, Romans and Egyptians prized it as a gem, wearing amber jewellery, while the wealthiest drank out of amber wine-glasses. The old legend declares amber to be the petrified tears shed by the sisters of Phaeton at his sad death.

Amber is merely the fossilized gum or resin of pine-trees. Pope's wonder 'how the devil' hairs, straws, dirt, grubs and worms got into the amber is easily removed by modern science. The fly got into the amber when the gum was liquid, and became enveloped and preserved in it by petrification. Over 800 species of insects and 100 plants have been discovered enveloped in amber.

Amber is found literally all over the globe—in France, Holland, Greenland, Sweden, Italy, Sicily, Spain, Siberia, China, India, occasionally near Cromer in Norfolk, but principally on the shores of the Baltic. It is always found in conjunction with brown coal or lignite. In Eastern Prussia it is mined, as is coal, but elsewhere it is simply dug from the soil or picked up from the cliffs. It is very valuable, costing from 8s. to £12 per pound. Fine large pieces are worth more than their weight in gold. The largest known piece, preserved in the museum in Berlin, weighs 18 pounds, and is valued at £7,000.

Amber is found in pieces varying from the size of a pea to that of a large potato. When first dug up it

is a very pale yellow, but the longer it is exposed to the light the darker it becomes, in course of years turning a rich ruby tint. Owing to its high price, very little real amber is made into mouthpieces and pipe-stems. The blocks are cut by hand, and the necessary bend made by heating the amber over a flame. Both operations are very delicate, and demand much skill.

The amber shavings are carefully preserved, the larger chips being used in the preparation of a very fine varnish for oil-paintings and the smaller fragments ground up to make incense for Roman Catholic churches. There is a belief prevalent among smokers that the imitation amber mouthpieces consist of 90 per cent. real amber chips and shavings with a 10 per cent. composition to harden and combine it. But the makers of the best imitation amber guarantee that it contains no amber at all. The composition of the imitation is a trade secret; the 'amber' is so good that only experts can distinguish it from the genuine product. But its looks are its only recommendation; the cheap kinds are, in fact, positively dangerous, and frequently produce diseases of the mouth and gums. So rare is amber nowadays that it is practically impossible to get a pipe with a genuine amber mouthpiece.

Except for appearance vulcanite mouthpieces are little inferior to amber. Cut vulcanite, indeed, is as smooth and cool as amber, but the moulded vulcanite tips are rough to the lips. Horn mouthbits are made from the horns of Brazilian bullocks. As only the solid tips of these can be used, the rest being hollow,

some idea can be formed of the enormous number of bullocks required to tip the pipes of smokedom. After being boiled for ten minutes, the horn is straightened on a lever, then turned on a lathe, bored, and the screw cut. A second immersion in hot water enables the tip to be bent to any angle, and, filed, polished and burnished, it is fitted to the pipe.

A pipe of quite Arcadian simplicity is the corn-cob. It is simply the hollowed-out cob of an ear of Indian corn or maize with a stem inserted near the bottom. It is a feather-weight pipe, and though smoking rather rawly at first, it develops into a splendidly cool and sweet smoker. They are not lasting nor beautiful pipes, for the porous bowl soon becomes blotched and saturated with the tobacco oils, but for simplicity and ruggedness of flavour they cannot be beaten.

Your honest smoker does not lay aside his old pipe in a hurry. It is with a sigh of sorrow that he perceives his faithful old briar is getting used up; the cracks in the bowl can no longer be winked at. That the tip is nearly bitten through and quite jagged with teeth-marks is impressed upon him every time he puffs it; the internal economy and joints of the briar are choked with nicotine, and even the indulgent smoker cannot but recognise that the days of service of his faithful pipe are nearly over. It is a pang to part with it, but an accident robs the pain of half its bitterness by making it compulsory, not voluntary.

Your true smoker does not choose a pipe hastily; it is a matter requiring consideration and judgment. The companion of his thoughts, the counsellor of his

plans, his partner in joy and sorrow, is not to be hastily chosen. He recognises the gravity and responsibility of a pipe's position as his trusted friend and companion. He will not court treachery and faithlessness by a hasty choice that leads to quick repentance. He once bought a pipe which taught him a lesson. At first it smoked beautifully, and he congratulated himself on his luck and judgment. Then came a fall; the brute turned nasty, would not smoke smoothly, and, perforce, he was compelled to throw it aside. All the trust he had reposed in it was betrayed; henceforth he selected his pipe as he would a wife—for wearing qualities and faithfulness. A pipe is the very image of true friendship; it grows better and sweeter with age.

There are physical as well as social considerations to be taken into account in choosing a pipe. In this respect we cannot do better than quote a recent paper in the *Lancet* on the respective hygienic merits of pipes:

'A soft clay is invariably cool smoking, because the acrid oils obtained on the destructive distillation of the tobacco are absorbed instead of collecting in a little pool, which must eventually, either by the volatilization or by mechanical conveyance, reach the mouth. An old wooden pipe or briar, so dear to inveterate smokers, becomes "smooth smoking," because the pores of the wood widen, and so absorb, as is the case with clay and meerschaum, a large proportion of the tobacco oils. A hook-shaped pipe must be better than a pipe the bowl of which is on the same level as the mouth, for the simple reason

that in the former a considerable quantity of the oil is kept back in the U-shaped part of the pipe, while in the latter the oil travels easily down the stem. Ebonite stems are in general objectionable, because they commonly spoil the true flavour of tobacco smoke. We know instances where ebonite stems have produced distinctly objectionable symptoms in the throat. Bone or real amber makes a much more satisfactory stem, or the pipe should be of wood throughout. Amber substitutes, and especially celluloid, should be discarded entirely as dangerous. Pipes of special construction cannot be regarded with much favour, such as those which are said to be hygienic and usually contain a so-called nicotine absorber. Those smokers who require such auxiliary attachments had better not smoke at all.'

The *Lancet's* condemnation of hygienic pipes accords with the opinion of all true smokers, by whom they are regarded as beneath contempt. A man who smokes a hygienic pipe would only kiss his wife through a respirator, lest her salute should convey disease-germs into his system.

Pipes should be cleaned regularly after each smoke, and the 'dottle' of tobacco removed, otherwise it will become sour. The Mexican has a simple and economical method of cleaning his pipe. Filling the bowl with brandy, he stirs the liquid until it is thick with the reeking tobacco-oils, and then tosses the broth down his throat with a smack of the lips that tells of supreme gusto.

It would be useless to recommend this mode to English smokers. Of other ways the thrusting of a

red-hot wire or of a feather up the stem, and blowing the smoke from the bowl through the stem, covering the bowl with a handkerchief for the operation, are well known. The forcing of steam from an engine through a pipe is an excellent method ; any engineer will clean a pipe thus for a few pence. Another way is to fit into the bowl a cork, through which a hole is bored large enough to make it fit tightly on to the nozzle of a soda-water syphon. Holding a basin under the mouthpiece, force a little soda-water through the pipe, which is thus washed of its oils. It is impossible, however, entirely to rid a well-smoked briar of its accumulated oils.

CHAPTER X

CIGARS

Cigar or pipe first mode of smoking?—Origin of word 'cigar'—Why Spaniards smoked cigars and English pipes—Primitive cigar—Introduction of cigars in Northern Europe—Cuba home of cigars—Growth of leaf—*Veguero's* trials—Gathering and packing—Classes of leaf—Curing and manufacture—Stripped—The *Torcedor's* magic—Where Havanas go—The gems of cigardom—Cuban's knowledge of leaf and tests—Light specks on cigars—The marks of a cigar box—American cigars—Mexican, Manila, Indian and European cigars—The Italian concoction—British-made cigars—Price of cigars—Rarely adulterated—How to choose a cigar—Light *v.* dark cigars—Proper colour of a cigar—Output of Cubas—The world's cigars.

WHETHER the cigar or the pipe was the original form of drinking tobacco is a somewhat vexed question. The first smokers seen by Columbus were puffing rolls of tobacco; it was only on the mainland of North America among the Red Indians that the pipe was in general use. In the off-lying islands and in Southern America the leaves were rolled up and smoked direct. Taking into consideration the ceremonial use of tobacco as incense, it seems clear that the pipe was the original mode of inhaling the smoke, and that the cigar was the

perfected instrument. The additional fact that in the West Indies smoking was of little religious significance, having passed from a sacred rite into a pleasing practice, supports the belief that the cigar was a stage ahead of the pipe. The lighted firebrands noted by the Spaniards were indeed merely the later form of a pipe. The Red Indian placed the powdered tobacco in the end of a reed; the Caribs and other islanders rolled up a tobacco leaf in a dried leaf of maize, for it was a cigarette rather than a cigar. The variety of tobacco indigenous to the West Indies by the shape and size of its leaf made this the most natural form of smoking.

The word 'cigar,' and hence 'cigarette,' applied to twisted rolls of tobacco is of some interest. Most probably it is derived from the Spanish *cigarar*, to roll. A more fanciful derivation traces its origin from *cigarrel*, the Spanish word for an orchard; literally, the place of cicadas, a kind of grasshopper whose droning noise is said to induce slumber. The first Spanish smokers are said to have indulged in the practice in orchards, and thus the word *cigaros* came to denote the tobacco from the place where it was consumed, while there was also the common resemblance in that, as the orchard was the pleasant resting-place, so was tobacco peaceful and reposeful. Another explanation is, that when tobacco was introduced into Spain the plant was cultivated in the orchard, or *cigarrel*. But the true derivation of the word is undoubtedly *cigarar*, to roll, cigar being a roll of tobacco.

In the countries of the New World occupied by

the Spaniards the only mode of smoking was that of twisted rolls of tobacco; hence the Spaniards adopted this manner, and to this day smoke only cigars and cigarettes. The English, on the contrary, exploited North America, where the pipe reigned supreme, and, as naturally as the Spaniard, adopted that method of smoking. In Central and Southern America, as well as on the island, the cigar or cigarette is still the main form of tobacco; pipes are indigenous to and common in colder climes. The luxurious cigar and light, airy cigarette accord with the Southern temperament, while the pipe is the natural smoke of the sterner, hardier inhabitants of the colder North.

The original cigar consisted of tobacco leaves enclosed in a maize leaf. *Puros* were cigars formed entirely of tobacco with no outer covering. The word 'cigarette' is quite modern, and applies to paper-enrolled tobacco only. In Cuba, *fumar un tabaco* is to smoke a cigar.

Owing to the monopoly of the Spanish colonies and the exclusion therefrom of all foreigners, the practice of smoking cigars or cigarettes was confined to Spain and Portugal until the close of the eighteenth century. Captains Thomas Price and Koet are said to have smoked the twisted leaves of tobacco, or 'segars,' in London during the reign of Elizabeth; but until the dawn of the present century the pipe was the only mode of drinking tobacco in England.

Not until about 1790 were cigars introduced into Northern Europe, the first factory being established at Hamburg in 1796. The Peninsular War was the

occasion of both French and English adopting the cigar from the Spaniards. The importation of cigars into England was prohibited, and for many years they could be obtained from ship captains only. After the peace of 1815, cigars were admitted at the duty of 18s. a pound. So little were they smoked, however—smoking then being under the ban of society—that in 1823 only 26 pounds of cigars were imported. The duties were reduced, and by 1830 the import of cigars had reached 253,882 pounds for the year. They were then strictly an aristocratic luxury, and their importation was an important factor in the renascence of smoking, beaux who scorned the plebeian pipe readily puffing the courtly cigar.

To make a reputation is easy; to keep it is the test of greatness. Hence Cuba is not so famous for having given tobacco to Europe as for retaining, not only undimmed, but actually increased during the flight of centuries, the good name of her tobacco.

As every smoker knows, the finest cigars in the world are made of tobacco grown in the Vuelta Abajo, or Lower Valley, about five miles north-west of Havana. Here no artificial fertilizers are needed, as the river enriches the land with an alluvial deposit every year. This land, combining all the elements essential to the cultivation of the finest tobacco, is only 100 miles in length by 25 miles in breadth. Tobacco has been grown here since 1580, the manufacture of cigars being a Government monopoly until 1815, when this and other restrictions on the tobacco industry were removed by Spain.

The *vegas*, or tobacco farms, are situated principally

on the sandy-soiled, low-lying margins of rivers, or in low, moist localities. In the moist, rich soil and hot climate the tobacco plant attains the greatest perfection. Few of the farms are of more than 100 acres, half of which is devoted to the production of food and half to tobacco culture; the actual area of the *vega* is rarely more than 33 acres.

The cultivation of the plants is similar to that described in a previous chapter. The seedlings are planted out in October, and with this commences the season of anxiety for the *veguero*, or tobacco farmer. His great enemies are the insects. Early every morning all hands turn out to seek and destroy marauding insects, each plant undergoing careful search. A single caterpillar overlooked means the loss of several leaves. The enemies are of three classes — the *vivyagua*, a huge white ant, attacks the root and destroys the sap, the *cachaga* infests the leaves, and the *rosquilla* the buds. All these must be picked off by hand. The morning searches are followed by one in the evening, and strange and beautiful it is to see the Cuban landscape illuminated by the safety-lamps, fastened to the hats or shirts of the men searching for the raiding insects, moving up and down the fields of the *vega*.

The plant grows to the height of 6 or 9 feet. The young leaves are of a cool, dark-green colour, and when matured and ripened of a greeny yellow. The fewer the leaves allowed to grow, the stronger the tobacco; from eight to twelve leaves only are permitted to mature on each plant, on the principle already explained in connection with American cul-

ture. The instinct of the *veguero* when to nip off the leaves to obtain tobacco of a certain uniform strength is nothing less than wonderful. It is said, and not without reason, that the Cuban planter can produce tobacco of whatever quality and strength he desires ; it is this constant care and amazing skill combined with soil and climate that sustain the world-acknowledged excellence of Havanas.

When the leaf turns from bright green to yellow and spotty it is ready for picking. The stalk is snipped off in sections with two leaves on each bit of stem. They are dried, being strung on thin poles for the purpose. They are then tied in bundles, or *gavillas*, of about a hundred leaves. Four *gavillas* secured together become one *manoja*, and from fifty to eighty *manojas*, according to the quality of the leaves, are made into a *tercio* or bale of 100 or 120 pounds. Thus packed they are conveyed by mules to Havana.

There are four classes, with subdivisions, of the leaves. *Desechro*, or the finest quality, comprises the top leaves of the plant, the best because they have received the most sunshine and dew. Scarcely inferior to these are the *desechito*, growing below them. The small leaves growing about the top are placed in the third class, *libra*, or 'inferior,' while *injuriado* are the leaves about the root, which are soil-stained and injured by insects or manure.

These classes are subdivided. The imperfect leaves of the *desechito* and *libra* are classed as *injuriado bueno*. Mixed leaves of varied quality are termed *injuriado malo*. The *injuriado*, or root leaves, are divided into *reposo*, *primeros*, and *segundos*. A *vega* of 33

acres yields a crop of about 10,000 pounds of tobacco a season. Of this only 500 pounds are *desecho*, 2,000 pounds are *desechito*, 3,000 pounds *libra*, and 4,500 pounds *injuriado*. The price of these varies from 400 to 40 dollars a bale.

The leaf is cured and dried in a manner similar to that already explained. It is then kept in bales for several months to season before being made up into cigars, and for a year or two afterwards.

The quality of the leaf varies from year to year as in the case of the vine. An estate one year produces an excellent crop of fine texture and superior flavour, and the next season from the same seed tobacco of very inferior quality is grown. This is due to causes beyond the planter's control, arising, perhaps, from excessive heat or wet, insect pests, and many other causes.

Some planters make up their own tobacco, but most sell their crops to the factories in Havana. There are two hundred of these, several employing from five hundred to a thousand hands. The first-class houses refuse to make up *injuriado* leaves, turning out the finest cigars only.

The bales of tobacco are stored in the stone-floored factory, special attention being paid to the temperature and ventilation of the room. The *manojas* are split up into their component *gavillas*, and these bunches placed in vats of water, in which saltpetre has been dissolved. After a few hours' soaking the leaves are removed, the water pressed out, and passed on to the unfolding-room. Here women work in pairs; the first unfolds the leaf with-

out tearing it—a feat only accomplished quickly after great experience—and passes it on to her partner, who removes the mid-rib.

The leaves are next sorted by men into *capa* (wrappers) and *tripa* (filling). A single glance at a leaf reveals to the *escojedor* whether it is suitable for a wrapper, or must be condemned to form the interior of the cigar.

Around the walls of the same sorting-room are about twenty small tables, standing in a good light. At each table sits a *torcedor*, or twister, the actual maker of the cigar. Before him lie two heaps, the smaller of *capa*, the bigger being *tripa*. Taking up a *capa*-leaf, he cuts it with his knife to form the outside wrapper of the cigar, making the most of the tip, which is the best part, that near the stem being the worst. He is an expert in everything relating to tobacco, and can adjudge the virtues of a leaf at a glance. Having cut the wrapper, he with mechanical accuracy takes the exact quantity of *tripa*, twists it round with the *capa* in his long, supple fingers, and the result is a cigar. There is not a knife-cut about it; his fingers are the only instruments. Watching the *torcedor* rolling out cigars with unerring fingers, one is convinced of the fact that the process is not one of skill, but art magic—a piece of magnificent jugglery. A clever workman turns out three or four hundred cigars a day; the twist which he gives to secure the tip of the cigar is absolutely inimitable by all other makers, and renders Havanas unique. The *escojedores*, to whom the responsible and delicate task of selecting the leaves is entrusted, earn from

five to eight dollars a day, while the *torcedor's* daily pay varies from three to five dollars. Underhands engaged in making up the poorer leaf are paid from two to four dollars per thousand cigars.

The finished cigars are sorted into bundles of twenty-five, and packed in the familiar cedar-wood boxes, which most factories make themselves.

One of the first factories in Havana turns out 30,000,000 cigars a year. Spain, England, Latin America, and the United States take 5,000,000 each. France and Germany buy 3,000,000 apiece, while the remaining 9,000,000 are retained in Cuba for home consumption. The finest cigars never leave Cuba, for the merchant is a smoker before a seller of tobacco. The crop of the finest Vuelta Abajo tobacco is so small that not more than 30,000 cigars can be made of it. Some find their way to Europe to delight the palates and soothe the minds of monarchs and multi-millionaires, but the greater number are smoked in Cuba. Selected cigars of the finest growth and of celebrated harvests are treasured by their growers as European connoisseurs store wine of fine vintage. The cigars are kept in oiled-skin envelopes, and smoked on great occasions only. They are handed round on silver dishes, and lit from a glowing splinter of the aromatic ceiba-wood. The most phlegmatic of European smokers, when once he has been privileged to smoke one of these priceless cigars, no longer is amazed at the more emotional Cuban addressing such a cigar as 'My soul! Light of my life!' as he inhales the entrancing, divine perfume in an ecstasy of delight.

The silly story that Cubans smoke cigars when green is utterly absurd. They are too learned in tobacco lore to be guilty of such stupidity. The finest Havanas are of an even tint of rich dark brown, free from all stains and spots, burning freely with a white or brown ash, which remains intact until the cigar is three-quarters smoked.

There is no keener judge of tobacco than a Cuban grower. By its colour and smell he distinguishes its quality instantly; a whiff or two of the smoke determines its flavour. The leaf of the best quality burns well, holding its fire for four or five minutes. The qualities demanded in cigar-leaf are a good colour and fair body; a continuous pleasant aroma; fairly fine texture, combined with a certain amount of toughness; small ribs and veins; good combustion.

Very few smokers know how the light specks get on the wrapper of a cigar. They are caused by raindrops, which sprinkled on the leaves act as lenses, and, concentrating the sun's rays like a magnifying-glass, burn the little specks upon the ripe tobacco leaves. As there is a silly superstition that cigars so speckled are of superior quality, Yankee manufacturers produce the spots by sprinkling potash on the growing leaves.

The average man is sadly ignorant of the various terms and titles by which cigars are described. There are five Spanish terms applied to cigars, describing (1) their brand, (2) the shape, (3) the size, (4) the colour, (5) the quality.

First, on the lid of the box is stamped the name of the brand, as Cabana, Pedro Murias, Cortina Moras,

La Coronas, Flor de Cubas, etc. The visit of a distinguished person to a factory is usually commemorated by the adoption of his name as the title of a brand of cigars. Thus were christened Henry Clays, Serranos, etc.

On the front of the box the shape and size of the cigar is marked. Among the many shapes are Trabucas, Conchas, Londres, Reina, Victorias, Pantatilas, Regalias, etc. With this is usually combined the size, such as Perfecto, Infantes, Princesses. Combinations such as Conchas Finas, Conchas Speciales, Londres Grandes, describe both the shape and size.

On the back of the box, flanking the lid, is the quality of the brand, the classes in the descending scale being Superfina, Fina, Flor, Superior, and Bueno.

The right-hand side or end of the box bears the colour-mark, these in the ascending scale being Claro, Colorado, Maduro, Oscuro, and Negro. Claro is applied to the lightest-coloured cigars; Colorado Claro to not quite so light coloured; Colorado, dark; Colorado Maduro, darker; Maduro, very dark; Oscuro, extremely dark; Negro, darkest.

So fully is the pre-eminence of the Cuban cigar recognised that practically all cigars are sold as Havanas. Even English-made cigars are put in foreign boxes and given high-sounding Spanish names. But a genuine Havana cannot be imitated; its fragrance and flavour are its own, while the Cuban workman alone turns out a perfectly-made cigar, the dexterous twist with which he finishes off both ends of the cigars being inimitable by all other makers.

If the names of brands were to be taken as true, it

would appear that Cuba supplied all the world's cigars. As a matter of fact, only the best and most expensive cigars come from the Pearl of the Antilles, and can truly claim the title of Havana. More than half the cigars smoked in this country are of American growth and manufacture. Of every 100 boxes imported, 45 come from the United States (including Mexican cigars), 10 from the Philippines, 10 from British East Indies (Borneo, etc.), 8 from France, 6 from Belgium, 6 from Holland, 3 from Germany, and the remaining 11 boxes from Cuba, the Channel Isles, Spain, the West Indies, Hong Kong, and other countries.

The Americans import Cuban tobacco for use as the wrapper, the body of the cigar consisting of Maryland or Ohio leaf. These cigars are all dubbed 'Havanas,' to which title they have as much right as a cigarette to be called paper because its cover is paper. A good cigar consists of the same tobacco throughout, but the filling is usually of a tobacco inferior to that of the wrapper.

Of cigars not Havanas, those made of Mexican tobacco are rapidly gaining in popular favour. Cheroots (the word is frequently and incorrectly applied to cigars), which are square at both ends, come from Manila and Burma principally. The peculiar softness of Manila tobacco is due to the leaf being beaten between two stones. Until the American annexation the manufacture of tobacco in the Philippines was solely in the hands of the Spanish Government. Indian cigars are beginning to occupy, in the estimation of stay-at-home English, the position they

have long held in that of Anglo-Indians. People who have once smoked them will have no other. The reason for this, however, does not commend them to the smoker. In India tobacco is grown on the same soil in alternation with opium ; the tobacco absorbs a flavouring of the drug, and the smoker of Indian cigars misses in Havana or American cigars the subtle flavour of opium. The idea that tobacco is adulterated with opium is absurd, for the drug costs three times the price of tobacco.

European cigars are not to be commended. German cigars are always bad, and can be recognised by their uniform thickness and rotundity. The Italian *sigarro* is incredibly vile. The manufacture and sale of tobacco is there, as also in France, Austria, and Spain, a Government monopoly. Cigars are served out in the Italian army as part of the daily rations. Bad as are the cigars sold to the public by the Régie, the military ones are worse. Some years ago they were found to consist of a piece of lime, powdered gypsum, a quantity of earth, a splinter of wood, and a length of string. The abominable cigars of Trieste are 8 inches long, and have a straw running through the centre. This is essential, as, owing to their greenness, and the tightness with which the leaves are rolled, they could not be smoked otherwise.

The high duty on cigars imported into this country has greatly encouraged their home manufacture, and the reduction of the duty on unmanufactured tobacco has further aided the industry. The poor Cuban crops of the last seven or eight years consequent on

the troubles of that island have brought British cigars well on to the market. British and foreign-made cigars can be readily distinguished. The former are more glossy, better made, and more uniform in appearance. The prejudice against them is fast dying out as British manufacturers learn the art of blending leaf and the niceties of making. Seventy years ago cigar-making was carried on regularly nowhere in England. It was the custom for manufacturers to engage a cigar-maker for a few days' work occasionally as the stock required. He was usually a foreigner, and contracted for the manufacture of so many cigars, and brought with him his staff of makers, whom he took about from warehouse to warehouse. Now every manufacturer has his own staff of cigar-makers in constant employment. The drawback to home-made cigars is that the frequent dampings essential to the manufacture into cigars of dried imported tobacco destroys the delicacy of flavour. The best and all good Havanas, such as *Vegueras*, are made of half-dry Vuelta Abajo tobacco, and never damped.

If a comparative is needed to express a wide area of difference and range of extremes, nothing is more varied than a cigar in both price and quality. A Pickwick or cheroot for which 'Arry pays 1d. is as much a cigar as that for which the millionaire lays down a sovereign.

The most expensive cigars are Flor de Cuba, Intimidads, and La Corona, costing 12s. 6d. each, or £50 a hundred. Big cigars, made of the finest tobacco, 9 inches long and 4 inches round the waist,

are sold for 10s. There is a sale for them among City men and stockbrokers, especially in times of financial crisis. After the Jameson Raid the great 'slump' in South African shares created a big demand for these cigars. Dealers proclaimed the security of their position by smoking cigars at £50 the hundred.

There are scores of smokers—big solicitors, wealthy noblemen, opulent merchants—who never demean themselves by smoking less than a seven-and-sixpenny cigar. On the other hand, experts declare that the best cigar can be had for 1s., and that beyond that price the smoker is paying for some peculiarity merely in the shape or leaf, and not for any superiority in the quality of tobacco.

It is popularly supposed that the King smokes the most expensive cigars, but it has been stated that he never pays more than 10s. 6d., generally 4s., and even as low as 1s. 3d., for a cigar. The costliest cigars ever made were those which Marshal Prim had manufactured specially to present to Napoleon III. Each cigar was made of the finest Havana leaf, was tipped with gold, and stamped with the Imperial 'N.' in gold. Each of the 20,000 cigars represented 30s., the whole batch costing £30,000.

The Rothschilds are credited with habitually smoking the most costly cigars, the Henry Clay Sobranos, costing 5s. each. They are wrapped in gold-leaf, and packed in inlaid cedar-wood cabinets containing 14,000 cigars. Three cabinets form the millionaire prince's usual order.

Cigars are rarely adulterated, and the stories about cabbage, rhubarb, dock, or lettuce-leaf cigars are

absurd. There is also the pretty fable that cigars made of paper impregnated with tobacco-juice are imported from America. More credible is the account of how old cigar-butts are worked up into cigars again. The high duty on imported cigars and the vigilance of the Excise authorities on their manufacture in this country render such fraud unprofitable and difficult of execution. At the worst the body of the cigar is of cheap and poor tobacco, concealed under a showy outside leaf. The cigar-wrapper, like charity, covereth a multitude of sins.

To say that a man exercises more care in selecting his cigars than in choosing a wife does not imply much for either his smoking or matrimonial taste. In both transactions he is the victim of illusions, and his choice is determined by ignorance rather than knowledge. It is dangerous to dogmatize anent the best sort and condition of cigars, since every smoker has his own opinion on the matter, and neither reason nor judgment has part or lot in the eccentricities of taste. Nevertheless, some few points about cigars may be appended here.

English smokers like dry cigars and damp pipe-tobacco, while foreigners reverse the qualities—damp cigars and dry tobacco. When cigars were introduced into England some eighty years ago there was little demand for them, and consequently they became dry and brittle before being sold. With a stock of dry cigars on his hands, the retailer persuaded his customers that cigars were best dry and brittle, being fully seasoned. The legend remaineth unto this day. A cigar should not be so dry as to crumble at the

touch, nor so green as to be moist, but a happy medium. It should be solid to the pressure of the fingers.

From the ash of a cigar many smokers deduce the quality. White ash, it is said, denotes a fine, and dark ash an inferior, leaf. To a certain extent the ash is an index to the quality of the tobacco-leaf. The ash should be white or grayish-white, but its colour depends largely upon the strength of the tobacco. A mild penny cigar will yield pure white ash, while the finest Havana of *maduro* strength burns a blackish ash. Reddish ash denotes the presence of iron, and streaky, black ash is due to an excess of carbon and the resultant imperfect burning. The belief that the quality of a cigar may be judged by the length of time the ash remains intact is true as regards the manufacture of the cigar. It depends upon the length and neat arrangement of the filling leaf; a well-made, compact cigar naturally is of greater consistency than one in which the body is composed of leaf twisted and huddled together. When the ash is flicked off, the glowing point should be sharp—the sharper the point the better the cigar.

In the previous chapter we have referred to the inferiority, as a whole, of light-coloured to dark tobacco for pipes. This applies with even greater force to cigars. Light-coloured cigars should be avoided; they are made from quickly-grown leaf, artificially dried and 'seasoned' in about six days instead of from six months to two years, and manufactured and shipped to England for sale all in six months.

The real true colour of the perfect, properly-grown

and cured cigar-leaf is a dark, heavy cinnamon, even colour. These are no stronger than light-coloured tobacco; a cigar pitch-black smokes mild if it is of good and properly-seasoned leaf. Lightness and mildness, darkness and strength, are not synonymous. Light cigars contain little of the true flavour and essence of tobacco. They are nearly all fibre, contain little sap, which yields the true fragrance, and that not matured. Light-coloured tobacco and cigars are unhealthy in comparison with dark leaf. The one is immature, fibrous, and non-resinous; the other fully grown, juicy, with slightly decomposed fibres. It is the combustion of so much fibre and solid matter that causes 'smoker's throat,' tonsillitis, and indigestion.

Good dark leaves take eight or nine months to grow, some months to cure, two years to season in bales, and a year or two to mature after being made into cigars. Such fully-grown, perfectly-cured, ripened and seasoned cigars are never lighter than cinnamon; they should be darker, running to a dark, dry-looking, heavy chestnut-brown. These cigars, declares a connoisseur, 'are worth smoking; the aroma charms the gods, the flavour is entrancing, and—they cost money.'

About 60,000,000 pounds of tobacco are grown annually in Cuba, of which two-thirds are exported and 20,000,000 pounds retained for home consumption. The annual output of Havanas is about 3,200,000,000 cigars a year. Britain imports some 2,450,000 pounds of cigars per annum, valued at £1,500,000. The world's annual consumption of cigars is estimated at 400,000,000,000.

CHAPTER XI

CIGARETTES

The cigarette preceded the cigar—Modern use dates from 1840—Brought to England during Crimean War—Manufacture forty years ago very small—Rice-paper manufacture—Hand-made cigarettes—By machinery—The tobacco and flavouring—Machine made—Speed and cost—Turkish cigarettes—Egyptian cigarettes—French cigarettes—Modern and recent popularity—Enormous consumption—Cigarette additional to pipe or cigar—Differs from smoking—Its hygienic aspect—Opinion of Sir Henry Thompson.

As we have shown, the original cigar consisted of tobacco-leaves enrolled in an outer covering of maize or other dried leaves, being thus the originator of the modern cigarette. Nothing has been more notable in the social changes of the last few years than the extent to which the cigarette has increased in popular use. The modern cigarette seems to have originated in Spain, where maize or other suitable vegetable envelopes for the tobacco being unobtainable, a thin sheet of paper was substituted. Thus the cigar and cigarette assumed distinct forms. A Spanish proverb declares that 'a *papelitos* (a paper cigar), a glass of clear water, and a kiss from a pretty girl will sustain a man for a whole day.'

The dainty, unsubstantial, airy cigarette is the natural smoke of the Latin peoples. Its use in this country dates from only some forty years ago. In 1845 a writer noted that the cigarette was smoked by foreign visitors only. The Crimean War of 1854-1856 led many military and naval officers to adopt this mode of smoking, then common in Malta, the Levant, Turkey, and Russia. English officers, unable to procure cigars and driven by the hardships of the Crimean campaign to the alleviation of tobacco, took to the cigarette smoked by their French and Turkish allies. Returning, they brought the mode to England, and the cigarette became fashionable among clubmen and in the higher circles. The first well-known person who smoked cigarettes publicly in London was Laurence Oliphant, who had acquired the practice during his many years' residence in Russia, Turkey, and Austria.

At that time smokers made their own cigarettes as they needed them. About 1865 or 1866 their use had so spread that manufacturers began to cater for cigarette smokers. Even then manufacturers employed only a single man, usually a Pole or Russian, to make up cigarettes occasionally. The firm that now turns out the most cigarettes in England at that time made only a few hundred pounds of tobacco a year into the dainty, paper-enveloped rolls. The demand for cigarettes increased, and they are now turned out by machines, which are marvels of ingenuity, at the rate of 200 to 400 a minute.

Rice-paper, with which cigarettes are made, has nothing to do with rice, but is made from the mem-

branes of the bread-fruit tree, or more commonly of fine new trimmings of flax and hemp. France makes cigarette-papers for the whole world, the output of Austria and Italy being insignificant.

Cigarette-paper should be of the very best and purest quality obtainable, and every effort is made by manufacturers to provide a paper free from injurious elements and effects. A year or two ago a foolish canard went the round of the press that French cigarette-papers were made from the lint and old dressings of the Paris hospitals. Horrid indeed was the story, and as untrue as horrid. All the alleged harm of cigarettes is due to bad paper, the deadliest thing a smoker can consume. This manufacturers have recognised, and the cigarette-paper is now as pure and perfect as possible. So light is it that 500 of the tiny sheets go to the ounce. They are perfectly combustible, and give off the minimum of smoke. Before being rolled with tobacco, they are analyzed to prove their freedom from all deleterious ingredients, and that they contain nothing but the purest paper fibre.

Only new material—flax and hemp trimmings—are used, and these are thoroughly purified. Chopped by machinery into minute particles, they are well mixed by a revolving fan, and then reduced to almost a dust. This is placed in a solution of lime and soda. In order that every foreign substance may be eliminated, it undergoes a thorough washing process, the water being obtained from artesian wells sunk for the purpose. The pulp is again crushed and rolled out into paper. This is of a grayish tinge, and the pure

white of the finished leaf is obtained by an electric process, which also cleanses it of all possible impurities.

That the age of chivalry has been succeeded by that of calculators and economists is particularly true of cigarette-making. Spain, still half shadowed by poetry, being fifty years behind these prosaic times, may still shelter a Carmen—wild, fascinating and savage—making cigars; or Russia a Vjera, of the 'Cigarette-maker's Romance.' But the smoker of to-day cannot, watching the puffs of his cigarette float lazily upward, see in them a picturesque maiden of romantic life as its maker. In America, England, and France the romance of the cigarette is no more; the overwhelming majority of the cigarettes smoked are scientifically made by cold steel with metallic certainty, not fashioned by the lithe, dainty fingers of a maiden with a history aglow with the adventures of love and hate.

Many cigarettes are still made by girls in English factories, but they are not Carmens or Vjeras, and even their labour is being superseded by the quicker, cheaper work of machinery. Seated at a long table with others, the girl takes a pinch of tobacco from a box, deftly rolls it in a sheet of rice-paper, imprisons the yellow weed with a dab of starch, and adds the cigarette to the growing pile by her side. With amazing accuracy each cigarette is of the same size and weight.

The cigarette-making machines are among the most wonderful products of human ingenuity and mechanical skill. With a single exception they are of American invention.

The machines work on two principles: in those of one class an endless roll of tobacco is enveloped by an endless ribbon of paper, and chopped up into cigarettes of the required length; other machines roll the tobacco separately, and press it into its paper case. The former are the faster makers, but they turn out also a larger proportion of faulty cigarettes.

The great majority of cigarettes now smoked are made of bright Virginia, the mildest tobacco on the market. It is cut in a manner similar to that for flake and cut pipe-tobacco, but more finely. Various essential oils are added to most blends of cigarette tobacco. The flavourings include rose, geranium, vanilla bean, Tonka bean, and liquorice, the solution being sprayed on the tobacco as it is being stirred and combed. The quantity of scent is very carefully judged, so many drops being allowed to each cigarette.

At one end of the machine a girl sprinkles the fine cut-tobacco on an endless cloth, which carries the tobacco under rollers to be combed and scurried of every knot and lump. Gliding along a groove through U-shaped wheels, the tobacco becomes a continuous roll or rod, which is carried forward to the paper. This is bearing the tobacco onward when the machine clips the paper enveloping the tobacco; moving past a brush which imparts a tiny streak of starch paste, the edges are pressed down, and the continuous paper-enshrined roll of tobacco moves forward beneath a knife, which, descending at intervals, cuts it off into cigarette lengths. These fall into a receptacle, and in many cases are counted and packed by machine also.

The machines turn out from 200 to 800 cigarettes a minute. The Baron machine crimps instead of gumming the paper, and thus removes one objection to cigarette-smoking. This machine makes any shape or size of cigarettes, round or oval, at the rate of 240 to 400 per minute. The introduction of these machines, necessitated by the increasing demand for cigarettes, has greatly decreased the cost. Made by hand their manufacture costs 2s. 6d. per 1,000, while the same number is mechanically made for 2¼d. By hand from 1,500 to 2,500 cigarettes can be made per day, the output varying according to the method adopted; in the same time a machine will turn out 180,000 cigarettes. Some cigarette-makers roll the tobacco with the paper, while others form the paper into a cylinder, then roll the tobacco the required size, and push it into the paper tube.

Russia and Turkish cigarettes are still, and probably will be always, made by hand, as the delicate flavour of the tobacco is impaired by the metal of the machine. Turkish tobacco varies greatly in quality, the poorest being obtainable at 1s. a pound while the best costs £1. The famous Dubec comes from Yenidge in Roumelia; another good brand comes from Salonica, near Constantinople. All Turkish tobaccos are very carefully manipulated. They are cut by hand, as the quickly-chopping machine heats and spoils the fine flavour.

Each manufacturer has his own secret scent or perfume for his various brands of cigarettes. All Turkish cigarettes are doctored, and in this, the Ottoman manufacturer holds, lies the art of cigarette-

making. The actual manufacture is done by Greeks and Russians, who turn out the rolls of tobacco as if by magic. A good hand can make 3,000 a day, and can command £3 or £4 a week in England, for, despite the competition of machines, there is a demand for handmade cigarettes, and good makers are rare.

Egyptian cigarettes are quite a misnomer. True, they are made in the land of Pharaoh, but they can produce no other claim to the title. Since 1891 the cultivation of tobacco has been prohibited in Egypt, but Egyptian cigarettes still hold their own as the best on the market. The tobacco of which they are made is grown in and imported from Turkey; the paper comes from the factories in France, Italy, and Austria, while Greeks combine the two into Egyptian cigarettes. It is their unique flavour, produced by methods known in Egypt alone, that constitutes their excellence. The annual export of cigarettes from Egypt is about 14,000,000, valued at £230,000.

In France the Government commenced the manufacture of cigarettes in 1843. The machines now used turn out 250 a minute, the factories being situated at Paris, Bordeaux, Marseilles, Mortaix, Nancy, Nantes and Toulon. The tobacco, which has been aptly described as consisting of scorched linen flavoured with assafœtida and glue, is very coarsely cut, more so than for the pipe in England, and very dark. To reduce its strength it is steeped in water. The resultant cigarette is indescribably horrible; English smokers fail to recognise it as tobacco. Yet of these cigarettes France smokes some 300,000,000,000 a year; in any form but that of the

cigarette it would be intolerable. An Englishman will face unmoved the armies of France or the howlings of her mobs, but from her cigarette he flies apace. In the Paris *Figaro*, a year ago, 'Nestor' recounted his success with this horrible weapon: 'There are still too many Englishmen in Monte Carlo. Still, during my trip I had the pleasure of making one old Englishman's life a misery to him by smoking him out, with my strong French cigarettes, from the railway compartment in which he sat with me. He left the carriage half asphyxiated at Lyons, and I felt that Fashoda was, at any rate, partially avenged. Childish, no doubt, but one must do what one can.'

Childish it was not, most certainly: France has no more terrible weapon than her cigarette.

It is rare to find an Englishman really adept at making cigarettes. He usually blunders, and makes them so clumsily that he buys ready-made ones. Italians, Spaniards, and Brazilians make them as they are needed without ceasing their conversation —a pinch of tobacco, a paper, a twist, and the cigarette is made. In Russia the consumption is 2,600,000,000, and in Austria 2,000,000,000 per annum.

Twenty years ago the cigarette was almost unknown outside France, Spain, Italy, and Turkey. To-day it is the most popular smoke among all classes in England and America. Then it was considered *infra dignitatem* for a gentleman to smoke a cigarette in public as to-day the pipe is publicly banned by the rules of good society.

Within the last twenty years the smoking of cigarettes has reached enormous proportions in the United States. The imposition of a stamp duty on packets of cigarettes supplies a means of estimating their consumption. In 1880 only 500,000,000 cigarettes were sold and smoked in the States; last year the number reached the enormous total of 4,476,000,000 cigarettes, or 200 a year for each male in the country. In this country statistics are unavailable, but to the enormous increase in the number of cigarettes sold all manufacturers bear witness. Thousands are sold now where tens were demanded formerly. It is estimated that fully 3,000,000,000 are consumed annually in this country, and the consumption is rapidly increasing. The tobacco thus made up is some 4,500 tons, and represents in duty alone £3,250,000 sterling. The Customs authorities attribute the increased revenue from tobacco to the use of the cigarette, and this theory is supported by public appearances.

The adoption of the cigarette has been a clear increase to the consumption of tobacco. A cigarette is additional or supplementary to the pipe or cigar. There are, of course, many smokers who confine their attentions to cigarettes, but they are consumed largely by pipe and cigar-smokers also. People who ten years ago smoked a pipe or cigar now sport the ubiquitous cigarette. For occasions when a pipe is 'scarcely the thing,' or for times when a pipe is too cumbersome and lengthy, the cigarette makes its appearance where, without it, there would be no smoking. It is undoubtedly the most elegant form of smoking. As a stepping-stone to the more solid pipe and cigar, the

cigarette plays no small part. The puffing of cigarettes differs from smoking; such it can scarcely be considered. It is a form of slight excitement; it feeds rather than satisfies the appetite; it is more like, in its effects and practice, the smoking of opium than of tobacco; the cigarette is a variety of the craving for absinthe and morphia. Its popularity is a sign of the national craving for brevity, weakness and mild excitement, and of dislike for all that is solid and substantial, whether it be in food, clothes, literature, religion, or amusement. Indeed, the cigarette, denounced by the 'honest smoker' as mere flirtation with Diva Nicotina, emphasizes in one aspect the most striking phase of modern life and thought.

As to the hygienic aspect of cigarette-smoking there is much diversity of opinion. The subtle mildness of, and constant craving for, the cigarette condemn it in the eyes of some doctors, as drying up the stomach and weakening the nerves and eyesight. The passage of the shredded bits of tobacco into the mouth and the inhalation of the smoke of the burning paper are cited for its condemnation. Sir Henry Thompson, however, regards the cigarette with favour, especially if smoked through a holder. He has invented one with a cavity for a wad of cotton-wool to absorb the oils. 'Smoked simply,' he concludes, 'or with cotton-wool interposed, I do not hesitate to regard the cigarette as the least potent, and therefore the least injurious, form of tobacco-smoking.'

CHAPTER XII

SMOKE STATISTICS

Duty on tobacco under Elizabeth—Under James I.—Increasing imports from Virginia—Restriction on the colony's trade—Consumption in eighteenth century—Effect of War of Independence—Consumption in 1791—Rise and fall of duty this century—Present rates—Drawbacks—High duty—Big sums paid—Increase of consumption, table of—Revenue from tobacco—Annual consumption in United Kingdom—Value and varieties of tobacco—Britain's annual smoke bill—Tobacco a world-wide supporter of Government—Continental monopolies—In France—World's crop and sources of tobacco—European culture—World's consumption—Amount per head per annum in European countries.

'THE practice of smoking,' wrote a seventeenth-century commentator, 'is like Elias's cloud, which was no bigger than a man's hand, that hath suddenly covered the face of the earth.' Certain it is that no habit has leapt into such immediate and universal use. The devotion of all countries and nations is abundantly proved by those cold enemies of enthusiasm and firm friends of fact—statistics.

From the day of its introduction into Europe tobacco has been the firm supporter of constitutional government by the revenues accruing from the charges upon it. Under Elizabeth an import duty of 2d. a pound

was levied on the divine herb. Of the quantities then imported and consumed in England there is no record. In 1611 James I. raised the duty at one blow to 6s. 10d. a pound—an advance of exactly 4,000 per cent. This severely checked the importation of tobacco. According to Stith it amounted in that year to only 142,085 pounds from Virginia, or one-sixth of the previous annual supply. The deficiency from the colony was made up, however, by supplies from Spain and Holland, for the Act raised the duty on Virginian tobacco only. If these figures be regarded as accurate, the annual consumption of tobacco in England early in the seventeenth century was nearly 1,000,000 pounds, or six ounces per head of the population—a large amount, remembering that smoking had been practised for only thirty years. The equalization in 1624 of duties on tobaccos from all countries revived the colonial trade.

So rapidly did the demand for tobacco increase that to prevent over-supply and to maintain the standard quality of their tobacco the Assembly of Virginia in 1638 restricted the output for the following year to 1,500,000 pounds, and for the two following years to 1,200,000 pounds per annum. This was effectual in preventing the exportation of poor, hastily-grown leaf. To profit by the demand for tobacco it had been grown in the very streets of Jamestown.

Later, as Adam Smith states, the American colonists restricted the cultivation of tobacco to 6,000 plants, supposed to yield 1,000 pounds of leaf, for every negro employed between sixteen and sixty

years of age. Large quantities of tobacco were even burned, not merely to maintain its price, but to prevent the exportation of inferior tobacco to the ultimate damage of the colony's good name.

By Charles II. an extra charge of 2s. per hogshead was added to the duty, and retained until the present century. Adam Smith states that before the revolt of the American colonies 96,000 hogsheads of tobacco were imported annually into England. Of these 14,000 were required for home consumption, and the remaining 82,000 hogsheads exported again, the colonial trade being then a monopoly. Taking 1,000 pounds as the weight of the hogshead, the annual consumption would be 14,000,000 pounds. In consequence of the War of Independence the price of tobacco rose from 7½d. to 2s. 6d. a pound. In 1774 the revenue from tobacco was £219,117; a year later it rose to £298,002, the duty being increased.

The consumption of tobacco in England alone in 1791 is stated as having been 9,500,000 pounds. The amount used in the United Kingdom thus would be about 14,000,000 pounds as calculated above.

During the present century the consumption of tobacco has greatly increased, the average per head having been more than doubled. This is largely due to the reduction of the duty on tobacco, but principally to the reaction in favour of tobacco. In 1821 it was 4s. a pound; ten years later it was reduced to 3s.; in 1841 an addition of 5 per cent. was made, making the duty 3s. 2d. a pound. This remained unaltered until 1878, when Sir Stafford

Northcote in the 'Cur and Cutty Budget' raised it to 3s. 6d. a pound.

The duty on cigars has always been higher than on unmanufactured tobacco. At first their importation was prohibited, but in 1815 they were admitted at 18s. per pound duty. In 1824 this was reduced to 9s.; in 1828 only 26 pounds had been imported, but the amount rose to 253,882 pounds of cigars for the year 1830. The duty was raised in 1851 to 9s. 6d., and fell in 1863 to 5s. 2d., and 2d. was added to this in 1879.

In 1887 the duty on unmanufactured tobacco was lowered to 3s. 2d. a pound, and the proportion of moisture allowed to be added reduced from 45 to 35 per cent. In 1898 the duty was further reduced by 6d. a pound, and the moisture by 5 per cent. to 30 per cent. To meet the expenses of the South African campaign 4d. was reimposed in March, 1900, for eighteen months only.

The import duties now are:

	s.	d.
Unmanufactured, containing 10 per cent. or more moisture, per pound	3	0
Unmanufactured, containing less than 10 per cent. moisture, per pound	3	4
Manufactured, cavendish or negrohead	4	4
Other manufactured tobacco	3	10
Cavendish or negrohead, manufactured in bond from unmanufactured tobacco	3	10
Cigars	5	6

A drawback of 3s. 1d. a pound is allowed on tobacco (except cavendish or negrohead) manu-

factured in the United Kingdom when exported or deposited in warehouse for ships' stores. On tobacco not used in the kingdom the import duty is returned, the extra penny over the duty, 3s. 0d., returned being the allowance for waste incurred in manufacture. Every vessel leaving the United Kingdom is at liberty to take tobacco duty-free for the use of the crew, the duty being remitted as the tobacco is not consumed in the United Kingdom. Each vessel's order is forwarded to the Excise Warehouses, whence the tobacco is received ready packed.

These duties are tremendously high — higher, indeed, than in any other country. Tobacco is the most taxed article in the tariff, the prime cost of manufactured tobacco being increased 500 per cent. by the duty. The average price of tobacco imported into England is 8d. a pound, the duty raising this to 3s. 8d.

In March, 1899, when it was rumoured the Budget deficit would be made up by the reimposition of the 6d. a pound duty on tobacco, removed in 1898, huge sums were paid for the removal from bond of tobacco. Ogdens of Liverpool led off with a cheque for £85,000, and in one week the record sum of £186,000 was paid in Liverpool for tobacco duty. W. D. and H. O. Wills of Bristol, however, created a record by paying in March no less than £324,000 in duty; £224,000 was paid in one week, and of this £150,000 by a single cheque.

In addition to these heavy duties, manufacturers pay £5 5s. per 20,000 pounds of tobacco manufactured for a license.

The extent to which the consumption of tobacco has increased during the present century is most remarkable, and best shown by the totals imported per annum in decennial periods:

TOTAL IMPORTS OF TOBACCO AND CONSUMPTION PER HEAD OF THE POPULATION.

Year.	Total import.	Per head.
1821	15,598,000	11·71 ounces
1831	19,534,000	12·80 „
1841	22,309,000	13·21 „
1851	28,063,000	16·87 „
1861	34,135,000	18·88 „
1871	42,775,000	21·49 „
1881	49,820,000	22·60 „
1891	60,930,000	25·00 „
1900	80,955,000*	31·75 „

In the sixty years between 1831 and 1891 the consumption per head of the population was doubled, and the total imports of tobacco were trebled. From 1841 the increase is very marked, each of the ten years ending '51, '71, and '91 showing an increase per head of 3 ounces. The last decennial period, 1901, shows a still greater increase, the consumption per head of the population being nearly 32 ounces, or an increase of 7 ounces since 1891.

In the year ending March, 1900, 124,000,000 pounds of tobacco were imported, and 81,000,000

* Amount cleared from Custom House.

pounds cleared for consumption. This represents 2 pounds per head of the population. But this does not give the consumption per smoker. Deducting 30,000,000 non-smokers (women, children, and 25 per cent. of the men) it appears that Britain's ten million smokers consume 81,000,000 pounds of tobacco per annum. Thus striking an average each devotee of Lady Nicotine reduces to ashes 8 pounds of the sacred herb in the course of a year, or $2\frac{1}{2}$ ounces per week.

The authorities attribute the increases of recent years to the growing popularity of the cigarette. In his Budget speech of 1896 the Chancellor of the Exchequer stated that the Custom officials estimated that not less than £1,000,000 sterling a year is literally thrown into the gutter in the shape of cigar- and cigarette-ends.

The tremendous increase in the consumption of tobacco is shown also by the advance of the revenue from the truly 'soverane herb.' A hundred years ago the revenue from tobacco was not a million sterling. In 1849—half a century ago—tobacco brought £4,425,040 into the Imperial Exchequer. In 1891 it for the first time produced more than half the Customs' revenue. In 1900 it brought in the enormous sum of £11,257,500 (including £96,000 for manufacturers and vendors' licences), or one-tenth of the ordinary national revenue.

About 56,000 tons of tobacco are imported into Britain every year, and of this 36,000 tons are consumed. Of this only 1,100 tons are foreign cigars, for the pipe is England's smoke. The value, *ex* duty, of

the tobacco annually imported is over £5,500,000 sterling. Only some £400,000 worth of this is manufactured tobacco—negrohead, cavendish, cigarettes and snuff. The cigars are worth £1,500,000. The bonded warehouses of the United Kingdom never hold less than 20,000 tons of unmanufactured tobacco, three-quarters of which are stored in London.

About 200,000,000 cigars are smoked annually in this country, London alone consuming 1,000,000 a week. The lowest estimate places London's daily bill for tobacco at £15,000.

The value of the tobacco imported every year into England is between five and six millions sterling. Taxation increases this to £17,000,000. Profits, pipes, pouches, matches, etc., make Britain's annual smoking bill at the very lowest estimate amount to £20,000,000, or £1 per head for every male inhabitant. During an average life—from seventeen to sixty years of age—it is estimated that a pipe-smoker expends £100 on tobacco, a cigarette-smoker £330, and a cigar-smoker £800—an average of, say, £350 per smoker. But what are these sums in comparison with the solace to saddened hearts, the comfort to wearied bodies, and the courage and joy to harassed souls and saddened spirits? The golden shekels weighed against the balmy smoke fly upwards to the beam; they are as nothing in man's sight.

In all countries, save some in Asia where its growth cannot be supervised, tobacco forms a constantly increasing source of revenue. Governments have no firmer supporter than tobacco; were smoking to die out, half the Governments of the world would

be undermined. The first English colonies were formed by and through tobacco, and the herb also played no unimportant part in the Revolution of 1688, the expenses of William III.'s expedition to England being defrayed by an increased tax on tobacco in Holland. There is no other article—a luxury, but so much in demand as to be a necessity—that could take the place of tobacco as a source of revenue.

In most Continental countries the manufacture and sale of tobacco is a State monopoly. Such is the case in Austria-Hungary, Italy, Spain, and France. At a ball in the Tuilleries in 1811, Napoleon noticed a lady wearing magnificent diamonds. On inquiry he was told that she was the wife of a tobacco manufacturer. Learning from this brilliant display the lucrative character of the trade, the Emperor on the following day issued a decree making tobacco a State monopoly in France. France now obtains more money from tobacco than does any other State; in the last year the profits of the Régie were £15,715,000. In Germany and Holland, where tobacco is largely cultivated, the duties are very low.

It is estimated that 1,000,000,000 acres of land are devoted to the cultivation of tobacco throughout the world, and the annual crop of the civilized world at more than 2,000,000,000 pounds, valued at (exclusive of duty) £45,000,000 sterling.

A third of this comes from America, of which 590,000,000 pounds are grown in the United States, where 1,000,000 acres are devoted to its culture. The State of Kentucky is responsible for 185,000,000 pounds of this. Cuba produces about 60,000,000 pounds of

leaf a year, 40,000,000 pounds of which are exported and the rest manufactured in Havana.

About 500,000,000 pounds of tobacco are grown in Europe annually. In Austria-Hungary 150,000 acres are devoted to the plant, 50,000 in Germany, 32,000 in France, and 12,000 in Italy. Tobacco is an important branch of agriculture in Holland. Last year England imported £372,000 worth of Dutch tobacco. To learn that tobacco is largely grown in Russia is surprising; 128,000 acres are under cultivation, yielding 140,000,000 pounds of leaf a year, valued at £300,000. In the East Indies about 500,000,000 pounds of tobacco form the annual harvest. The export from Natal and Africa generally is trifling.

Every year the cloud of incense offered to Diva Nicotia grows greater and greater, exceeding in increase the population of the world. In 1859 the *Statistical Journal* estimated that the world smoked 1,950,000,000 pounds of tobacco annually, or 70 ounces per head of the population. This, remembering the universal practice in the East, where women and children smoke as well as men, is by no means an extravagant estimate. At the low price of 2d. a pound the world's tobacco cost £36,462,000 a year. On the same basis the world now consumes 6,300,000,000 pounds, or 2,812,500 tons of tobacco a year, worth £52,000,000 sterling.

In 1891, the last year for which general figures can be obtained, the consumption of tobacco in Europe averaged $2\frac{1}{4}$ pounds per head of the population. If the smokers be taken as forming 30 per cent. of

the population this averages $2\frac{1}{2}$ ounces per smoker per week. In the last few years John Bull has just reached this point.

The Germans have the reputation of being the hardest smokers, but they do not smoke more than the Austrians, Danes, Swiss, and Belgians. The Dutch are the greatest smokers, and the citizens of the United States are a good second. The Russians smoke least of all. The following are the latest figures of the annual consumption of tobacco per head of the population in the principal countries:

	Per head per annum.		Per head per annum.
Holland -	- 7 lbs.	Norway -	- 2·3 lbs.
United States	- 5 „	France -	- 2·1 „
Austria -	- 3·8 „	Sweden -	- 2 „
Denmark -	- 3·7 „	United Kingdom	1·34 „
Switzerland	- 3·3 „	Italy -	- 1·25 „
Belgium -	- 3·2 „	Spain -	- 1·7 „
Germany-	- 3 „	Russia -	- 1·2 „

CHAPTER XIII

THE LITERATURE OF TOBACCO

Quantity and quality of tobacco books—Early books *pro* and *con*—Real meaning of term 'divine tobacco'—'Dyet's Dry Dinner'—James's 'Counterblaste'—His 'Apothegms'—Satanic origin of the weed—Medical treatises on tobacco—Burton—The Ovid of tobacco—Classical fables—Sylvester's 'Tobacco Battered and Pipes Shattered'—Braithwait's 'Smoking Age'—Ben Jonson—Poetry of tobacco—Byron—Kipling—J. M. Barrie—Histories of tobacco—Fairholt's—Mahommedan legend—Persian—Mr. Andrew Lang's fairy tale.

WITH probably the single exception of religion, there is no subject on which so much printer's ink and paper has been expended as on tobacco and the practice of smoking. From its very introduction into Europe a fierce literary controversy has raged about the use of the Indian herb—a controversy the embers of which are smouldering still in intermittent tracts and periodical pamphlets. Hundreds of volumes have been written attacking, as many defending, and scores in unrestrained eulogy of the 'soverane weed,' as Spenser early christened it.

The literature of tobacco is exceeded in quantity only by its inferiority of quality. The hundreds of

volumes in all languages which tobacco has called forth form, with scarcely an exception, wearisome and tedious reading, whether the subject is approached from a medical, moral, poetic, social, or rational (save the mark!) standpoint. If it be true, as one writer declared, that 'a whole ounce of tobacco will hardly purchase one dram of wit,' the works of anti-smokers prove that abstinence from tobacco in no wise improves the mental faculties. Beside the task of reading and reviewing the books, pamphlets, poems and treatises written for and against tobacco during the last three centuries, Carlyle's 'job of buckwashing' for his 'Life of Cromwell' sinks into insignificance. It is improbable that any man ever will, and indesirable that he should, devote himself to the truly Herculean task of sifting and sorting the huge mass of nicotian printages to present an intelligible précis thereof, and to rescue from deserved oblivion the few gems of wit or wisdom that problematically are buried therein.

The best and fairest method of review would be to estimate them, as Macaulay did a ponderous tome, by the aid of avoirdupois, linear, square and cubic measures. But the task, in which a modern statistician would revel, of numbering the volumes in folios, quartos and octavos, in piling them to the height of St. Paul's, in girding the earth with them, in covering Africa with the area of their pages, in dwindling Mont Blanc beside their cubic mass, and arraying in serried lines the railway trains necessary to convey the tons of tobacco books, we will not attempt. This chapter does not pretend to be a review of the literature of

tobacco, confining itself to short sketches of, and extracts from, some of the numerous volumes published in praise and depreciation of the Indian herb.

Like most successful things, smoking excited opposition and abuse by its very success. Ten or twenty years after its introduction into England tobacco began to be fiercely assailed in poems, pamphlets and treatises. In 1602 was published 'Worke for Chimney-Sweepers,' the first English book devoted to the abuse and condemnation of smoking. Its successors are appearing even in this day, reproducing the same arguments, drawing the same conclusions, and indulging in the same vituperation with which the first anti-tobacconists attacked the practice 300 years ago. Originality, even in abuse, is a vice to which non-smokers certainly are not addicted. This first attack on smoking was followed speedily by a 'Defence of Tobacco.' Before that, however, Spenser, in the 'Faerie Queene,' had sung of the healing virtues of 'divine tobacco,' and Lilly, Elizabeth's Court poet, had praised the curative effects of 'our holy herb nicotian.' It may be pointed out that the adjective 'divine,' now applied to tobacco in a merely metaphorical or euphemistic sense, was then literally correct, tobacco being considered by the Indians as a gift from the gods, and so used in their sacred rites.

In 'Dyet's Dry Dinner' Henry Buttes praised tobacco for its hunger-quenching virtues, as many a mortal since has done and will do—a complete meal in itself without wine or liquor. Similarly Rowlands in 1611 declared:

'Whenas my purse cannot afford my stomach flesh or beer,
I sup with smoke, and feed as well and fat as one can wish;'

proceeding to assert:

'Much victuals serve for gluttony to fatten men like swine,
But he's a frugal man indeed that with a leaf can dine,
And needs no napkins for his hands, his fingers' ends to wipe,
But keeps his kitchen in a box, and roast meat in a pipe.'

In his 'Counterblaste to Tobacco' James I. appeared in his twofold character of Vicegerent of heaven and master of human knowledge. His tract forms curious reading, exhibiting to the full its author's pedantry of mind and meanness of soul. It is worth perusal, if only for the sidelights it throws on the practice of smoking:

'I am now, therefore, heartily to pray you to consider, first upon what false and erroneous grounds you have first built the general good liking thereof; and, next, what sins towards God, foolish vanities before the world, you commit in the detestable use of it.' After demolishing the four principal reasons advanced for smoking, 'two of them founded upon the Theorick of a deceivable appearance of Reason, and two upon the mistaken Practick of general Experience,' James asks: 'Have you not reason then to be ashamed, and to forbear this filthy novelty, so basely grounded, so foolishly received, and so grossly mistaken in the right use thereof? In your abuse thereof sinning against God, harming yourselves in persons and goods, and taking also thereby (Look to it, you that take snuff in profusion!) the marks and

notes of vanity upon you; by the custom thereof making yourselves to be wondered at by all foreign civil nations, and by all strangers coming in among you to be scorned and contemned. A custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black, stinking fume thereof nearest resembling the Stygian smoke of the pit that is bottomless.'

Though brevity be the soul of wit, it cannot be said that there is more wisdom in James's apothegms than in his treatise. Among other pearls of speech dropped by James, and afterwards collected, are four relating to tobacco:

'That tobacco was the lively image and pattern of hell, for it had by allusion in it all the parts and vices of the world, whereby hell may be gained, to wit:

'First, it was a smoke; so are the vanities of this world.

'Secondly, it delighted them who take it; so do the pleasures of the world delight the men of the world.

'Thirdly, it maketh men drunken and light in the head; so do the vanities of the world—men are drunken therewith.

'Fourthly, he that taketh tobacco saith he cannot leave it, it doth bewitch him. Even so the pleasures of the world make men loath to leave them, they are for the most part so enchanted with them; and further, besides all this, it is like hell in the very substance of it, for it is a stinking, loathsome thing, and so is hell.'

All anti-tobacconists inverted the Indian legend of the origin of tobacco, and ascribed its creation to the

devil. Comparisons of popular pleasures to Hades are distinctly unfortunate. The acceptance by the ardent smoker of the seventeenth century of the truth of James's comparison could not but place consignment to the nether regions in a light totally opposed to the orthodox teachings of theology.

In 1610 Edmund Gardiner published 'The Trial of Tobacco, wherein his worth is most worthily expressed: as in the name, nature, and qualities of the same hearb; his special use in all Physicke, with the right and true use of taking it, as well for the seasons and times, as also the complexions, dispositions, and constitutions of such bodies and persons as are fittest; and to whom it is most profitable to take it.' The title is a true index to the book. Similar was the quarto 'Tabacologia' of Dr. Neander of Bremen, published at Leyden in 1622. Medical condemnations of tobacco poured from the press in a fast and furious stream. The names of their authors are now as forgotten as the falsity of their prophesies is proved. As examples of their statements may be given Pauli's declaration that tobacco-smoke blackened the brain; Borrhy's 'fact' that the brain of a confirmed smoker became so dried up that on his death his skull was found to contain nothing but a clot of black matter.

The opposition of doctors, and to some extent of moralists also, was directed against the non-medical use of tobacco. Physicians claimed it as a drug, only to be dispensed by them and used on their recommendation, pecuniary considerations skilfully being veiled under professional anxiety for the public health.

Moralists, such as James, while not admitting virtues to tobacco medically administered, supported the physicians and declaimed against the abuse—*i.e.*, the common use of tobacco. So wrote Burton in the 'Anatomy of Melancholy': 'Tobacco, rare, super-excellent tobacco, which goes far beyond all the panaceas, potable gold and philosopher's stone, a sovereign remedy to all diseases, but as it is commonly abused by most men, which take it, as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, lands, and health.'

But where the hatred was not wholly prejudice tobacco was condemned for the Puritanical reason, not that it injured, but that it gave pleasure to its users.

There were, however, some worthy physicians who did not hesitate to praise smoking. In 1614 Dr. William Barclay issued 'Nepenthes, or the Vertues of Tobacco,' in his dedication to the Bishop of Murray, calling on him to defend 'this sacred herb,' incapable of injury:

> 'A stranger plant, shipwracked on our coast,
> Is come to helpe this cold phlegmatic soyle.'

He enthusiastically defends tobacco as having 'much heavenlie vertue in store,' piously describing America as 'the countrie which God hath honoured and blessed with this happie and holy herb.' With tobacco and a pipe he declares he will, 'God willing,' overcome many maladies, concluding with the dictum:

> 'Tobacco neither altereth health nor hew,
> Ten thousand thousand know that it is true.'

Fierce as were the opponents of tobacco, its devotees courageously defended their loved plant. James's pamphlet may have been inspired by the 'Metamorphosis of Tobacco,' a kind of Ovidian poem published anonymously in 1602, with a dedication to Drayton. The poet tunes his lay to tobacco in a high strain :

> 'Let me adore with my thrice happie pen
> The sweete and sole delight of mortal men,
> The Cornucopia of all earthly pleasure,
> Where bankrupt Nature hath consumed her treasure.'

In classic style he proceeds to narrate the birth of this 'blessed offspring of an uncouth land.' Prometheus, recognising that his work was not perfect, called together the elements to aid him in completing creation. The Earth proposed that from her forehead there should spring a plant which, touched with fire, 'Shall breath into this lifeless corse inspire.' To the creation of this plant the elements combined, but their intention that the inspiration of the fume of the plant—tobacco—should make man immortal was ruined by Tellus carelessly adding too much mud. This mistake roused Jupiter's anger, and he banished the herb to the Unknown World (America), where after many centuries it was discovered by the Graces, who remained there smoking it eternally. From this pretty conceit is drawn the moral that the only way to study the Graces is to smoke also, and so ingratiate one's self into their favour. Our author provides an alternative story. Jupiter became enamoured of a fair maiden of

Virginia, and Juno in her jealousy turned this rival into the tobacco-plant. Æsculapius discovered it,

> 'And did devise a pipe which should asswage
> The wounds which sorrow in our hearts did fix.'

This poem produced another from the pen of Joshua Sylvester, a favourite of the King. James, indeed, was surpassed almost in his abuse of 'so loathsome a vanitie' by 'this volley of holy shot' discharged under the title of 'Tobacco Battered and the Pipes Shattered.' Sylvester dedicated his verses to the Duke of Buckingham, calling upon that tyrant and libertine to aid him

> 'Against the proud oppression
> Of th' infidel, usurping faith's possession,
> That Indian tyrant, England's only shame'

—Tobacco!

The poet ascribes the invention of tobacco and firearms to Satan, and holds that of the two the former is the worse. With that imitation which is the highest form of flattery, he follows his Royal patron's example, and consigns all users of the herb to Hades:

> 'For hell hath smoke
> Impenitent tobaccanists to choake.'

From 'the sign of Teare-Nose' came in 1617 another fabulous condemnation of tobacco, entitled 'The Smoking Age,' with the rashly prophetic subtitle of 'The Life and Death of Tobacco,' by Richard Braithwait.

At a great feast given by Pluto Bacchus is present, and after intoxicating his host makes love

to Proserpine. The fruit of their illicit love is the birth of a boy. Mercury informs Pluto of his wife's unfaithfulness, and he calls upon Jupiter to mete out punishment. To minimize the disgrace Jove transforms the babe into a plant, which he calls Tobacco, in memory of its father, Bacchus. In sending it forth into the world Pluto promises Tobacco a warm reception, particularly in England, saluting the plant as the 'only enlarger of his kingdom, the enricher of his state, and the founder of his state eternally.' Tobacco is recommended particularly to court the favour of the scholar, the lawyer, and the poet. The first will welcome him on being flattered as 'the most profound, dogmatical and literate Trismegistus,' and the lawyer receive him for his oratorical powers. But Pluto confesses himself puzzled how tobacco was to recommend itself to the poet, for 'he is so oft out of his wits, as he verily imagines himselfe the Man in the Moone.'

Tobacco is borne to the earth in Charon's ferry-boat. He is so successful in his conquest over man that soon Time stands, scythe in hand, weeping at the way in which he is neglected for tobacco.

Finally, Time bursts forth into poetic exhortation:

'Sweet youth, smoake not thy time,
Too precious to abuse:
Th' hast fitter feats to choose.
What may redeeme that prime
Thy smoaking age doth loose?

* * * *

'Shunne smoake east, west, north, south,
Love's lady, old man, youth.'

Finally, Braithwait conjures up Chaucer's ghost to abuse tobacco, which feat he accomplishes to his own satisfaction.

All the anti-smokers agreed in ascribing the parentage of tobacco to the Prince of Darkness. Peter Haústed wrote in fine fury:

> 'Let it be damned to hell, and call'd from thence
> Proserpine's wine, the Furie's frankincense,
> The Devil's addle eggs.'

In a play of Brewer's 'the mighty Emperor Tobacco, King of Trinidado,' is declared to be the son of Vulcan and Tellus, and a relative of Bacchus. In the eighteenth century the *Athenian Oracle* explained that 'when the Christians first discovered America the Devil was afraid of losing his hold of the people there by the appearance of Christianity. He is reported to have told some Indians of his acquaintance that he had found a way to be revenged upon the Christians for beating up his quarters, for he would teach them to take tobacco, to which, when they had once tasted, they should become perpetual slaves.'

In his 'Gipsies Metamorphosis' Ben Jonson attacked tobacco in a manner so much after James's own heart that the King had the play performed before him three times. Jonson called tobacco 'the Devil's own weed,' but there is reason to believe that rare Ben knew the virtues of a pipe of Virginia, though politically concealing his taste.

The smokers even ventured to carry the war into the enemy's camp; in a play, 'The Marriage of the

Arts,' performed by the students of Christ Church College, Oxford, before James I., at Woodstock, in August, 1621, there was a song in praise of tobacco. It can be understood that the King sat very restlessly (indeed, it is recorded that twice he prepared to retire, but was persuaded to remain) while tobacco was successively hailed as a musician, a lawyer, a physician, a traveller, 'a critticke,' and 'ignis fatuus,' with the chorus after each verse :

> 'This makes me sing so ho, so ho, boyes!
> Ho, boyes ! sound I loudly.
> Earth ne'er did breed
> Such a jovial weed
> Whereof to boast so proudly.'

In the eighteenth century little was written of tobacco directly, though the literature of the period contains many by-passages, appreciative and otherwise, of smoking. Snuff was then in, and smoking out of, fashion. But the tracts and treatises of the last two centuries, and the numerous contributions to the periodical press, do not require notice, since they contain little or nothing about tobacco that is worthy of reproduction, or that had not been said before, and since repeated with wearying persistency.

From the very introduction of tobacco poets have expressed in verse, indifferent on the whole it is true, their devotion to tobacco. The praises of tobacco, in every form and aspect, have been sung in every metre and mood. To attempt to make a selection in the limits of a chapter is out of the question ; the material is great, and Mr. W. G. Hutchinson has garnered the

best verses into his charming anthology, 'Lyra Nicotiana.'

Though Spenser was among the first to sing the blessings of tobacco, the great poets, with a few noteworthy exceptions, have not tuned their lyres to a nicotian song. Most of them have sought inspiration from the divine herb, and nearly all the poems of the last three centuries have been conceived in tobacco clouds. The literature of tobacco, though actually poor in so far as the herb itself is related, includes the greatest works of the last 300 years. The literature of tobacco, like the weed itself, must be judged not by what it is intrinsically, but by what it includes; not by what has been written of, but by what has been written by and through tobacco.

Byron is the only immortal who has sung tobacco; his rhapsody in 'The Island' is the classic eulogy, and shows Byron as a true smoker who differentiated between the various 'forms for the assumption' of the weed, though few will agree with him in awarding the palm to the cigar. Cowper sang the virtues of snuff, proclaiming that it

> 'Does thought more quicken and refine
> Than all the breath of all the Nine.'

Lowell's 'Thanks for Certain Cigars' ranks after Byron's poetical tribute to the 'weed of glorious feature':

> 'Tobacco, sacred herb though lowly,
> Baffles old Time, the tyrant, wholly,
> And makes him turn his hour-glass slowly.
>
> '. . . This rare plant delays the stream
> (At least if things are what they seem)
> Through long eternities of dream.'

Inimitable in its grace and gaiety is Calverley's 'Ode.' Mr. Kipling, in 'Betrothed,' contrasts smokeless matrimony with a cigar-lit bachelorhood. 'You must choose between your cigar or me,' said Maggie. And the bachelor did :

'Open the old cigar-box ; let me consider awhile.
Here is a mild Manila, there is a wifely smile.

'Which is the better portion—bondage bought with a ring,
Or a harem of dusky beauties, fifty tied in a string?

'Counsellors cunning and silent, comforters true and tried,
And never a one of the fifty to sneer at a rival bride.

'Thought in the early morning, solace in time of woes,
Peace in the hush of twilight, balm ere my eyelids close.

'Open the old cigar-box ; let me consider anew.
Old friends, and who is Maggie, that I should abandon you?

'Light me another Cuba ; I hold to my first-sworn vows :
If Maggie will have no rival, I'll have no Maggie for spouse!'

Besides the numberless verses by poetasters of the past and present centuries, Mr. W. E. Henley and Mr. Le Gallienne have prettily sung of the incomparable virtues of tobacco :

'Nature's idea, Physicke's rare perfection,
Cold Rheum's expeller, and the wit's direction.'

Scattered among the works of great writers, historians, philosophers, teachers, and novelists are passages in praise of the consoling and inspiriting virtues of tobacco.

Charming and unique is Mr. J. M. Barrie's 'My Lady Nicotine,' by far the best book strictly about tobacco, the only smoking book that can claim to

be literature. With rare charm and humour are the subtle pleasures of smoking discussed, and its practice placed in its true position, not merely as a physical habit, but as a cult, with its mental and *spirituelle* aspects. So truly does it reveal the smoker's inner mind, that it is surprising to learn, on Mr. Barrie's own confession, that he was then only a novitiate in the mystery of smoking, 'gingerly pulling my first pipe instead of being, as I represented, a hardened smoker.' Even to the non-smoker 'My Lady Nicotine' appeals, and tobacco appears in a fresh light. It is a worthy tribute to tobacco that on no other habit could a series of essays so charming, humorous, and delicately philosophical be written without offending against the laws of refinement and good taste.

Of the historical aspect of tobacco and smoking little has been written. Small pamphlet histories are not inconsiderable in numbers, but painfully redundant in matter, all being more or less *réchauffé* editions of each other. The bulk of the matter in each is the same, with an occasional sidelight on the contemporary position of tobacco.

Fairholt's 'Tobacco: Its History and Associations,' published in 1859, is the only work which can claim to be a history of the herb. Fairholt, though not a smoker, was especially fitted by his antiquarian lore and his position in the tobacco trade to become the chronicler of tobacco. His work is especially valuable for its minute and complete account of the early history of smoking. But beyond the middle of the seventeenth century he

scarcely goes. As he approaches his own time he is very sparse, but his book covers the early history of tobacco so completely that later writers have little or nothing to add to the facts collected by Fairholt. The industrious winnowing of 'Papers of Tobacco,' 'Tobacco Talks,' 'The Smoker's Friend,' and such booklets yields a few grains, but the proportion to the amount of chaff is painfully small.

Legend, the purest form of poetry, holds in uncivilized peoples the position of history in more advanced lands. Directly, it has been said, truth is written it becomes false; at all events, its reduction to black and white strips it too frequently of all its beauty. Tobacco, though only three centuries known in the Old World, has legends of its origin.

The orthodox legend of Islam is that Mahomet, finding a sick viper, restored it to health by the heat of his body. Returning to vigorous health, the viper requited the prophet's kindness by biting his wrist. Mahomet sucked the venom from the wound and spat it forth. 'From these drops sprang that wondrous weed which has the bitterness of the serpent's tooth quelled by the sweet saliva of the prophet.'

'He who doth not smoke hath either known no great griefs,' wrote Lytton, 'or refuseth himself the softest consolation next to that which comes from heaven.' 'What, softer than woman?' whispers the young reader. Young reader, woman teases as well as consoles. Woman makes half the sorrows which she boasts the privilege to soothe. Woman consoles us, it is true, while we are young and hand-

some; when we are old and ugly woman snubs and scolds us. On the whole, then, woman in this scale, the weed in that; Jupiter, hang out thy balance and weigh them both, and if thou givest the preference to woman, all I can say is, the next time Juno ruffles thee, O Jupiter, try the weed!' The enmity of woman to tobacco is certainly due to her knowledge of its superior power over man. There are two pretty legends which describe tobacco as being created as a solace to woman-harassed man.

A Persian legend says that tobacco was given by an anchorite to console a youth for the death of his wife: 'Go to her tomb and there thou wilt find a weed. Pluck it, place it in a reed, and inhale the smoke as you put fire to it. This will be to you wife and mother, father and brother, and, above all, will be a wise counsellor and teach thy soul wisdom and thy spirit joy.'

Even more charming, in a similar vein, is a legend included by Mr. Andrew Lang in his 'Ballades of Blue China.' The habitat of this pretty fairy tale is New Zealand.

In the distant past man was alone, like Adam, and though happy in an unconscious way under the bright sun in a fair and fruitful land, he yearned for a companion. To the great spirits, who had already given him fire, he prayed for one to share his life. One morning he awoke to find the first of women lying by his side. His prayer had been answered, and for long they lived happily together. But human nature was human even in those Edenic days, and soon familiarity bred, if not contempt, at least dissatisfaction with the

shortcomings of each other. Woman was demonstrative, man melancholy and given to lonely walks in the wood where previously they had wandered blissfully together hand in hand. He would sit him down on mossy stones and whimper aloud of 'The woman you gave unto me.' Waking wearily one morning, he rose sulkily and strayed aimlessly into the forest to lose his melancholy in its recesses. There he met dancing towards him a woman fairer and more beautiful than the other. In happiness and joy of the sublimest depths the day passed all too swiftly. But as night approached she told him with tears that they must part for ever, for she must die—for that only had she been created.

'Yet sorrow not overmuch,' continued she, 'for from my grave a wondrous herb shall spring, from the leaves of which shall come the healing of the nations. For when you shall burn them with fire an exceeding grateful vapour shall arise therefrom, blue as my eyes and sweet as my breath—for you named them blue and sweet—which being drawn into thy heart shall cause thee to forget all trouble and sorrow that may ever come upon thee.'

'So saying she died, and man buried her, and watched secretly over her grave many days till all was fulfilled as was spoken. The fair herb grew, the sun dried its leaves, the fire burned it, and indeed the healing breath was there. So it came to pass that man no longer feared woman, for from that time forth he could always, like Æneas, escape into his cloud. And he named the herb Nicotia, "for," said he, "'Hæc otia.'"

'In which authentic story is not woman's jealousy of the weed once and for ever explained? And it should be added that one day, discovering her lord mourning over that fragrant grave, she had torn the poor weed by handfuls and scattered it abroad, "for," said she, "something told her that a woman was at the bottom of it," which, as we have seen, was just the literal truth.'

CHAPTER XIV

TOBACCO AND GENIUS

Connection between tobacco and thought—Elizabeth's a smoking age—Raleigh, Spenser, and Shakespeare—Bacon—Hobbes—Isaac Newton—Non-smokers tyrants—Cromwell—Milton—Izaak Walton—Penn the Quaker—Smoking theologians—Dr. Parr—Pope and Swift—Dr. Johnson—Charles Lamb—Cowper—Byron—Scott—Frederick the Great—Napoleon's futile attempt to smoke—Talleyrand's dictum—Snuff=diplomacy—Bismarck—Moltke—Mazzini—Mr. Gladstone's hatred of tobacco—Dickens and Thackeray—Kingsley—Tennyson's devotion—Swinburne's abhorrence—Carlyle's philosophy of smoke—Ruskin—Lytton—Oliver Wendell Holmes—Huxley—'R. L. S.'—Daudet—Zola's explanation—Mark Twain—Smokers of to-day—Spurgeon—Pius IX.—The King's dilemma—Political smokers.

'I owe to smoking, more or less,
Through life the whole of my success.
With trusty pipe I'm sage and wise;
Without I'm dull as cloudy skies.
When smoking all my ideas soar;
When not they sink upon the floor.
The greatest men have all been smokers,
And so were all the greatest jokers.'

ANONYMOUS, *circa* 1835.

THE connection between tobacco and thought, smoking and scholarship, has always been evident,

and was recognised by the first drinkers of tobacco. It was with truth that Richard Braithwait, in his 'Smoking Age,' represents Pluto as directing Tobacco to pay particular court to the scholar and poet: 'They will be thine if thou take in their element.' 'Scholars,' noted a historian in 1659, 'use it much, and many grave and great men take tobacco to make them more serviceable in their callings.' Right early did men of mind discover the virtues of tobacco. There are but few of the world's great men whose indebtedness to the divine herb the above verse does not express.

It has not escaped observation that the introduction of tobacco into the Old World was synchronous with the outburst of genius that illuminated the sixteenth century. The golden age of England was an age of tobacco. The giants of literature, statecraft, adventure and empire-building were all inspired by the fumes of tobacco; the empire of Britain was founded amidst clouds of smoke. The era of the weed's entry was that of the most brilliant achievements of the human mind.

Recall that most brilliant company to whom Raleigh introduced the virtues of the matchless herb, instructing them in the 'forms for the assumption of it.' Spenser learned from Raleigh how to take the divine tobacco, as he took the first opportunity of calling it. Did not tobacco inspire the 'Faerie Queene'? Shakespeare never mentions or alludes to smoking, though the practice was pursued in his own theatre, the Globe. Not a single passage in his works can be construed into reference to tobacco. Still, we think of him as a great smoker,

and imagine him meditating and maturing many a thought and fancy over a pipe of Virginia. Cannot you trace the broad-minded, generous, intuitive views of Shakespeare to tobacco? Much of Hamlet's melancholy and indecision would have been dissipated had he but smoked. Perchance Shakespeare abstained from the weed to appreciate his hero's despair and vacillation of mind, or drew upon the experiences of his pre-smoking days for example. Yes, Shakespeare was a smoker—decidedly a good smoker. What a rare trio, that — Shakespeare, Raleigh and Spenser gravely puffing tobacco and delighting in the ever-novel and untiring virtues of the new herb! What would not we give for an authentic account of just one evening at the Mermaid?

Smoke, too, did Marlowe, Fletcher and his collaborator, Beaumont. Ben Jonson inveighed against and satirized tobacco, but sought inspiration the while from a pipe. English philosophy began with smoking. Bacon from personal experience declared that tobacco 'hath power to lighten the body and shake off uneasiness.' Old Hobbes of Malmesbury prepared for his day's work by filling ten or twelve pipes with tobacco, and laying them ready for use when writing, thus avoiding the interruptions necessitated by the use of only one pipe. Hobbes held that tobacco was of 'rare and singular virtue,' and proved it by living to the age of ninety-two. Burton praised tobacco as 'a sovereign remedy for all diseases' when rightly used, and as severely denounced its common abuse, holding it to be too 'divine, rare, super-excellent' for

frequent use. Locke implied that tobacco is as great a necessity as bread: 'Bread or tobacco may be neglected, but reason at first recommends them, trial and custom make them pleasant.'

It was in smoking contemplation that Sir Isaac Newton comprehended the law of gravitation, and over countless pipes elaborated his great discovery. He earned for himself the title of the 'Smoking Philosopher,' and to tobacco Science owes his whole-hearted, life-long devotion to her, untouched by love for woman. Once Newton did go a-wooing. Knowing his fondness of tobacco, the lady filled and handed him a pipe before seating herself to listen to the proposal she had good reason to believe was coming. Sir Isaac, with a few practised whiffs, got his pipe in working trim. Still he did not speak; lacking words, he smoked quietly on. The silence grew embarrassing. His pipe-bowl was tipped with ashes ere Sir Isaac drew his chair nearer to the lady. She quivered with suppressed agitation, for the philosopher was manifestly uneasy, and drew his pipe with anxious hesitancy. 'Oh, the timidity of man!' thought the lady. At length, puffing furiously to conceal his agitation, Sir Isaac took the lady's hand in his. Her heart beat with triple force as he raised her listless hand towards his lips. With downcast eyes and blushing cheeks the damsel had felt already through her heart the vibration of his kiss, but—that could not be a kiss! It was too warm, too soft a touch. Glancing up, she recognised the bitter truth, snatched her hand from the philosopher's grasp, and rushed out of the room. Her wooer had not raised

her hand to imprint a chaste kiss on it, but only to use the forefinger as a tobacco-stopper to press down the ashes in his half-smoked pipe! Thus, if history lies not, was it that Sir Isaac Newton was wedded only to Science.

Smoking is as conducive to good government as sound logic. James I. transmitted his hatred of tobacco to his descendants. Neither of the Jameses nor of the Charleses knew the wisdom-giving practice of smoking. Under their tobaccoless tyranny England was ill-at-ease, beheading Charles I. and flinging out James II. William III., an honest smoker, was the one who set the country to rights again.

Cromwell, the typical Englishman, knew the virtues of tobacco, especially in the consideration of weighty questions. When he was offered the kingship, and dallied and played with the attractive offer, he frequently discussed the question for three or four hours with Lord Boghil, Bulstrode Whitlocke, Sir Charles Cameron, and Thurloe. 'He commonly,' says a contemporary biography, 'called for tobacco, pipes and a candle, and would now and then take tobacco himself.' If Cromwell had not smoked, and had accepted the crown, to-day we might be ruled by the House of Cromwell. What an influence that pipe may have exerted upon Old Noll and all history! General Monk, who brought back King Charles, was a notable smoker.

Milton loved his pipe next to his organ. Even when blind he continued to smoke—a most remarkable thing. But in those days the smoke was ex-

pelled through the nose, and thus excited the senses of smell and taste more strongly than when exhaled from the mouth. Smoking as practised now depends for pleasure, as Casanova said, on the sight as well as taste and smell. 'Paradise Lost' was conceived, executed, and perfected over countless pipes of Trinidado. Butler and Dryden likewise sought inspiration from the pipe.

Rare old Izaak Walton enjoyed many a quiet pipe on the banks of the Dove in company with Cotton, as is recorded in the 'Compleat Angler.' Smoking, like fishing, is the contemplative man's recreation. Izaak lauds the pleasure of a pipe in lieu of breakfast, a course, however, which is not to be recommended in the interests of health. After their light supper Piscator (Cotton) calls:

'Come, take away and bring us some pipes and a bottle of ale. Are you for this diet, sir?' he asks Viator.

'Yes, sir; I am for one pipe of tobacco, and I perceive yours is very good by the smell.'

'The best I can get in London, I assure you,' replies Piscator, with the complacency born only of the first whiff of an after-supper pipe.

Tobacco and theology blend naturally. Puritans as well as Anglican divines smoked, and many a three-hours' sermon was composed by the aid of tobacco.

Bishop Burnet, the most popular preacher of his day, his sermons being continued frequently into the third hour at the demand of his hearers, imitated Boxhorne, the Leyden professor, and cut a hole in

the brim of his hat to support his pipe. Hooker, South, Jeremy Taylor, Bishops Hall and Warburton were devout smokers. Isaac Barrow called his pipe his panpharmacon, or cure-all. When George Fox, the founder of Quakerism, first began to show his eccentricities he was recommended to smoke tobacco. He did not, and the world gained a new religion.

Penn, the Quaker, disliked tobacco—a strange thing for a Friend. Once visiting some acquaintances, he perceived they had been smoking, but had hidden their pipes on his approach, knowing his dislike to the practice.

'Well, friends,' said Penn, 'I am glad that you are at last ashamed of smoking.'

'Not at all,' replied one, 'but we preferred laying down our pipes to the danger of offending a weaker brother.'

Paley smoked like a Dutchman. Robert Hall, most eloquent of Nonconformist divines, found in tobacco an antidote to his melancholia. 'I am qualifying myself,' said he, 'for the Society of Doctors of Divinity, and this' (holding up his pipe) 'is the test of my admission.' On being presented with an anti-smoking tract, he said: 'I can't refute these arguments, and I can't give up smoking.'

A lady visitor discovering Paxton Hood with his pipe, exclaimed reproachfully (smoking she regarded as the sole defect in the minister's character):

'At your idol again, Mr. Hood!'

'Yes, ma'am,' he replied; 'burning it.'

Wesley did not smoke, and forbad his preachers to do so. John Foster, the essayist and divine, was

a smoker. Porson, critic and Greek scholar, speaking of the decline of smoking in the eighteenth century, declared that when tobacco began to go out of fashion learning began to go too.

Dr. Parr and his pipe will go down to posterity together. He smoked incessantly, in season and out of season; wherever he was he must have a smoke, for 'No pipe, no Parr' was his motto. He never wrote without the inspiration of tobacco; he describes himself as 'rolling volcanic fumes of tobacco to the ceiling.' Even in the presence of ladies and of royalty, in the drawing-room as well as the dining-room, he would smoke, usually detaching a young lady to load and light his pipe. At Cambridge, when the Duke of Gloucester was fêted by the University on his inauguration as Chancellor, Parr lit his pipe directly the cloth was removed, 'blowing a cloud into the faces of his neighbours, much to their annoyance, and causing royalty to sneeze by the stimulating stench of mundungus.' Parr carried smoking to excess, and lacked the courtesy of the true smoker in thus insisting on his pipe. His biographer might well declare that tobacco calmed Parr's spirits. 'It assisted his private ruminations; it was his companion in anxiety; it was his helpmeet in composition.'

The reaction against tobacco in the eighteenth century did not affect the great men. Pope and Swift took both snuff and tobacco. Addison and Steele smoked many a pipe with Sir Roger de Coverley. Bolingbroke, Prior, Phillips, and Sterne were all smokers. Dr. Johnson smoked like a

furnace, and took snuff like the Scotsmen he so much hated. He kept his snuff in his waistcoat pocket, and with characteristic slovenliness his dress was always smeared with it. All his friends—Goldsmith, Reynolds, Garrick—were his companions in tobacco-worship. Equally devout Nicotians were Fielding, Hogarth, and Jenner.

Many a pleasant evening did Charles Lamb and Coleridge spend in 'the little smoky room at the Salutation and the Cat.' Lamb was an inveterate smoker. Once Parr asked him how it was he could smoke so furiously and continuously.

'I toiled after it, sir,' replied Lamb, 'as some men toil after virtue.'

He was content to use the coarsest and cheapest tobacco so long as it was tobacco. Wordsworth, Keats, Coleridge, and De Quincey smoked many a pipe with him. Southey did not smoke. Sending some copies of Milton to Coleridge in 1802, Lamb bade him carefully read any page soiled with stray tobacco-ash. 'Depend upon it, it contains good matter.'

The celebrated 'Farewell to Tobacco' is a proof of Lamb's insight into the opposite side of the question, but through his abuse comes the truth:

> 'For thy sake, Tobacco, I
> Would do anything but die.'

'I design to give up smoking, but I have not yet fixed upon the equivalent vice,' pleaded Lamb. The blame which Lamb heaped upon tobacco for his headaches and low spirits should have been bestowed on beer and wine. To Wordsworth he

wrote: 'Tobacco has been my evening comfort and my morning curse for these five years'; but it was his excessive drinking, not smoking, that produced ill-effects. Smoking never induces headache or dissipates energy. Of snuff Lamb was fond also. His sister Mary dipped into his box for inspiration as they together wrote 'Tales from Shakespeare.' 'May my last breath be drawn through a pipe and exhaled in a pun!' exclaimed quaint and winsome Charles.

Campbell drew the fire which burns in his lyrics from his pipe. Moore smoked, and so did Burns, in those evenings so fatal to his genius. Cowper, first an enemy to tobacco, ultimately became its champion. Describing a clerical friend, he wrote: 'Such is Mr. Bull. But he smokes tobacco—nothing is perfect.' Later he learned the virtues of snuff and of tobacco taken in a pipe. In a poetic epistle he laments his need of a 'succedaneum then To accelerate a creeping pen,' and exclaims:

> 'Tis here, this oval box well filled
> With best tobacco finely milled.'

The Waverley novels owe much to tobacco, while in later years Scott forgot his creditors and the pangs of neuralgia under the soothing influence of a pipe. His French follower, Dumas *père*, did not smoke, neither did Balzac and Victor Hugo. Goethe, German and genius though he was, hated tobacco. Heinrich Heine would have lost his pessimism if he had puffed a pipe. Voltaire, Rousseau, and Mirabeau preached against tobacco.

The divine herb is as acceptable to men of action as to men of mind. Its influence on government has already been pointed out. Washington, the father of the United States, was called from his tobacco plantations to the command of the army and government of his country. With Frederick the Great, says Carlyle, tobacco became 'a political institution, a love of nature, constant as the setting of the sun.' His Cabinet Councils (*Tabaks Collegium*) were conducted amidst clouds of smoke, and Carlyle caustically remarks: 'The substitution of tobacco-smoke for Parliamentary eloquence is by some held to be a great improvement.'

Napoleon was a great snuff-taker, but could not smoke. The Sultan sent him a fine pipe, and Napoleon's attempt to smoke it is amusingly described by Constant: 'He contented himself with opening and shutting his mouth alternately, without in the least drawing his breath. "The devil!" he cried. "Why, there's no result." I made him observe that he made the attempt badly, and showed him the proper method of doing it; but the Emperor still reverted to his kind of yawning. Wearied by his vain attempt, he at last desired me to light the pipe. I obeyed, and returned it to him in order. Scarcely had he drawn in a mouthful when the smoke, which he knew not how to expel from his mouth, turned back upon his palate, penetrated his mouth, and came out by his nose and blinded him. As soon as he recovered breath he cried: "Away with it! What an abomination! Oh, the hog! My stomach turns!" In fact, he felt annoyed and ill for

an hour. He gave up his attempt to learn to smoke, calling it a habit fit only for sluggards.'

A sight for the gods indeed was the spectacle of the mighty Emperor, at the height of his power, utterly defeated by the simple pipe. The tyrant of Europe and the ever-victorious General met his first defeat at the hands of tobacco. Wellington, like his great antagonist, did not smoke, hating tobacco, as we have previously seen. Marshall Ney smoked constantly, even in battle. Blucher had a servant to attend to and serve him with pipes. He perfected his plans of battle over a pipe immediately before engaging.

Talleyrand declared that snuff-taking was an accomplishment essential to diplomatists. The taking of a pinch and the manipulation of the box enable them to conceal their emotions and gain time for decision without the appearance of hesitation. Similarly Lord Clarendon, who turned the Foreign Office into a smoke-room during his tenure of the portfolio, declared he could always settle a quarrel if he knew beforehand whether the plenipotentiary smoked cavendish, Latakia, or shag.

Bismarck was a man of tobacco as well as of blood and iron. The best smoke he ever had in his life, he declared, was a cigar which he did not smoke. At Königgrätz he had only one cigar left, and this he carefully guarded during the battle, anticipating the hour of victory when he could smoke it. Riding over the field after the fight, he came across a poor Dragoon lying helpless with crushed legs, and praying for something to refresh him. Bismarck had

nothing in his pockets except gold and his cherished cigar; the former was useless to the wounded man—but his cigar? He lit it, and placed it between the soldier's teeth. 'You should have seen the poor fellow's grateful smile. I never enjoyed a cigar so much as that one which I did not smoke.' Of all the touches of nature which make the whole world kin, tobacco is the most potent. When entering Paris with the German troops, Bismarck noted a group of Frenchmen scowling at him. Riding up to them, he asked for a match to light his cigar; it was readily given, and with it vanished their malignity.

Moltke refreshed himself with snuff. Gambetta's cigar is historic. Mazzini, the Italian patriot, had an experience similar to that of Bismarck, but more exciting. He was warned that his assassination had been planned, but took no steps to defend himself. One day the conspirators entered his room and found him smoking.

'Take a cigar, gentlemen,' he said, and began to chat genially. 'You do not proceed to business,' he said, noting their discomfiture at this reception. 'I believe your intention is to kill me.'

The would-be assassins, overcome with this coolness and geniality—and the cigars—sought his forgiveness and retreated.

Mr. Gladstone never smoked pipe, cigar, or cigarette. One of his pet aversions was the introduction of smoking after dinner, and he used to recall a saying of Lord Castlereagh, a leader in fashionable society fifty years ago, that no man ought to enter the society of ladies until four hours after smoking.

His great rival, Beaconsfield, knew the virtues of a cigar.

Macaulay, De Quincey, and Shelley are among the notable non-smokers of this century. Legal luminaries, like Eldon, Stowell, and Brougham, smoked. Buckle, the historian of civilization, used to smoke three cigars a day as a mental stimulus. Smoked, too, did De Musset, Eugène Sue, Prosper Merimée, and 'George Sands.'

In his youth Charles Dickens took snuff, abandoning it in later life for tobacco in its better form of smoke. His great contemporay, Thackeray, likewise loved tobacco, and smoked while working. Cruickshank was once an inveterate smoker, but—*mirabile dictu!*—renounced and preached against the weed in his latter years.

Charles Kingsley loved tobacco, as his forceful eulogy in 'Westward Ho!' proclaims. He could not work long without smoking. Long churchwardens were his favourite 'wanity,' and these he kept in all sorts of convenient places. In a stroll round the garden he would produce one from a fruit-tree or some odd corner, and light up to blow a cloud.

Tennyson's passion for a long clay is well known. He smoked Milos and afterwards Dublin clays; mild bird's-eye was his favourite tobacco. The story that he never smoked the same pipe twice is absurd, for, like all smokers, he detested new pipes. 'I take my pipe,' he wrote to a friend in 1842, 'and the muse descends in the fume, not like your modern ladies, who shriek at a pipe as if they saw a "splackmuck." Do you know what a "splackmuck" is?' (the Brobding-

nagian name for man). After breakfast and dinner he smoked by himself, and 'these,' says his son, 'were his best times for thought.' He entertained the liveliest hatred of Florence, because he could not get any decent tobacco there, and on this account promptly returned home.

Carlyle, describing Tennyson, said: 'Smokes infinite tobacco.' His devotion to the herb became so intense that literally he could not exist without it. On one occasion, at a soirée of the Royal Society, he declared he must have a pipe. A friend said he should smoke up the chimney of the back library or on the roof. Tennyson chose the latter, and, with his body thrust half-way through the skylight, puffed away in peace, descending, in a quarter of an hour, greatly refreshed. Wherever he went he must be allowed to smoke. Accepting an invitation to visit Mr. Gladstone in 1876, he wrote: 'As you are good enough to say that you will manage anything rather than lose my visit, will you manage that I can have my pipe in my own room whenever I like?'

His friends occasionally teased Tennyson about his devotion to tobacco, declaring he could never renounce smoking. 'Anybody,' once replied the poet, 'can do that if he likes.' The assertion was received with gay scepticism, whereupon Tennyson declared he would prove it by giving up smoking from that night. The same evening the poet threw his pipes and tobacco out of the window. The following day, says Professor Max Müller, who tells the story, Tennyson was in a most amiable, though rather self-righteous, mood. The next day he was

very moody and irritable; the third day he was unbearable. He passed a restless night, and directly dawn broke he got up, went into the garden, picked up one of his broken pipes, and, filling it with the scattered tobacco, began to smoke. After a few whiffs he regained his right mind and spirit, and went in to breakfast his usual self. After that experience nothing was ever said to Tennyson about his giving up tobacco.

His brother poet, Robert Browning, did not smoke. Swinburne absolutely abhors tobacco. On one occasion, at the Arts Club, he could not find a room free from smoke. With poetic fury he burst forth: 'James the First was a knave, a tyrant, a fool, a liar, a coward; but I love him, I worship him, because he slit the throat of that filthy blackguard Raleigh, who invented this filthy smoking!'

Carlyle's grim philosophy was tempered with tobacco, which he held to be 'one of the divinest benefits that has ever come to the human race.' He smoked incessantly, 'York River' being his favourite tobacco. David Masson relates how Carlyle used to buy his tobacco by the stone, and his pipes—'long clays of the nobler sort'—by the gross.

Emerson visited Carlyle at Craigenputtock, and they passed the whole evening in silent smoking, broken only by occasional requests to 'pass the tobacco.' When Emerson rose to go, Carlyle pressed him to stay longer, and not to curtail the most pleasant evening he had ever spent.

A friend once asked Carlyle if he did not smoke too much, suggesting that his dyspepsia might arise

from immoderate use of tobacco. The seer admitted the probability of this hypothesis, and said he would give up tobacco for a month to see the effect of abstinence. A day or two later a friend called to inquire progress in Carlyle's self-denying ordinance. 'Oh,' replied Carlyle, 'I've given in. I was meeserable with it and I was meeserable without it; I think I may as well be meeserable with it.'

Ruskin heaped scorn on those who 'pollute the pure air of morn with cigar-smoke.' More are of Lytton's way of thinking: 'A pipe! It is a great comforter, a pleasant soother. Blue devils fly before its honest breath! It ripens the brain, it opens the heart, and the man who smokes thinks like a sage and acts like a Samaritan.'

Hawthorne smoked, and discussing the philosophy of tobacco, awarded the highest honours to the pipe. Oliver Wendell Holmes, the genial autocrat, called himself a tobacconalian. 'Really,' he said once, 'I must not smoke so persistently; I must turn over a new leaf—a tobacco leaf—and have a cigar only after each'—he paused as if to say 'meal,' but continued 'after each cigar.'

At the age of seventy-three Darwin declared that nothing rested and soothed him more after hard work than a cigarette. Huxley's conversion to the use of tobacco, as related by himself to a sectional meeting of the British Association, forms an amusing story.

'For forty years,' said Huxley, 'tobacco had been a deadly poison to me. (Applause.) As a medical student I tried to smoke, but at every attempt tobacco stretched me upon the floor. On entering

the Navy I again tried to smoke, and again met with defeat. I hated tobacco. I could have almost lent my support to any institution that had for its object the execution of smokers. (Vociferous applause from anti-smokers.) A few years ago I was in Brittany with some friends. It was a miserable, drenching day, and they looked so happy and comfortable with their pipes that I thought I would try a cigar. (Great expectations and anxiety.) I did so. I smoked that cigar; it was delicious. (Groans.) From that moment I was a changed man, and now I feel that smoking in moderation is a comforting and laudable practice, and productive of good. There is no more harm in a pipe than there is in a cup of tea.' (Dismay and anger of anti-tobacconists ; laughter from smokers.)

Robert Louis Stevenson dictated his works between the puffs of a cigarette. He declared that if his doctor told him that smoking would kill him he should continue to smoke, since he would have to die some time, and he was certain that nothing could bring death more pleasantly than tobacco.

Alphonse Daudet, the Dickens of France, used to expatiate on the fund of working power there is in tobacco. 'In writing,' he said, 'I have always found my capacity for work diminish as the tobacco in my pipe burns lower and lower.' Tolstoi ascribes smoking as well as wine-drinking 'simply and solely to the desire to drown the warning voice of conscience.' Zola, though a smoker, strips tobacco-worship of all its poetry by realistically declaring that men begin to smoke from affectation and continue from habit. M. Taine, his witty compatriot, says he finds smoking

useful between two ideas—when he has the first but has not arrived at the second.

Mark Twain declares tobacco has helped him more than anything else in his life. It is a moot point whether he smokes 300 or 3,000 cigars a month. But cigars merely represent his nicotian dessert; his solid meal of tobacco is taken from a corn-cob pipe. As corn-cobs smoke very rawly at first, Mark Twain hires a man to break in his pipes for him. After a couple of weeks' smoking Mark takes the pipe, puts in a new stem, and smokes until it will no longer hold together.

Rudyard Kipling is another devotee of the corn-cob. Thomas Hardy prefers a clay; many of his best chapters have been written in the sanded tap-rooms of Wessex rural inns and inspired by whiffs from long churchwardens. George Meredith declares tobacco to be 'man's friend, his company, his consolation, his comfort, his refuge at night, his first thought in the morning.'

Mr. Barrie holds the briar to be the king of pipes, though he acknowledges that he has smoked a meerschaum—only when his briar has become too hot to smoke again. Like all true smokers, he detests new pipes, and uses his old one until string and sealing-wax will no longer hold it together.

Spurgeon once brought a shower of rabid abuse upon his head by saying: 'When I have found intense pain relieved, a weary brain soothed, and calm, refreshing sleep obtained by a cigar, I have felt grateful to God, and blessed His name for it.' In reply to a correspondent who would not believe this

report, and inquired as to its truth, Mr. Spurgeon curtly replied that he cultivated his flowers and burned his weeds.

The objections of the 'unco guid' to tobacco were neatly answered by Pope Pius IX., who, receiving an Englishman of the highest rank in private audience, offered him a cigar.

'You will find this very good,' he said.

'Thank you, your Holiness, but I am not addicted to this vice.'

'It isn't a vice,' cuttingly replied the Holy Father, himself a smoker, 'or probably you would be.'

Leo XIII. does not smoke, but takes snuff.

Though Queen Victoria detested tobacco, and prohibited its use in any place frequented by her, King Edward's liking for a smoke is well known. To his patronage of tobacco the changed aspect of society during the last fifty years to its use is largely due. Like his royal father, the King does not smoke a pipe, confining himself to cigars and cigarettes. During his visit to Canada in 1859, he and his party found themselves on the prairie miles from human habitation. The Prince, as he was then, proposed a smoke, to which all agreed; but it was found that the whole party had only one match between them. On the successful ignition of that match depended the pleasure of the whole suite. Lots were drawn to decide on whom should fall the responsible duty of striking it. The lot fell to the Prince. Sheltered from the wind by his companions, he successfully accomplished the feat, but afterwards declared that it was the most exciting and nervous

moment of his life, with which feeling smokers who have found themselves far from the haunts of men with an extremely limited supply of matches sympathize to the full.

Recently, while out riding alone, the German Emperor found himself without a match to light his cigar. Dismounting, he asked a small boy, who was puffing a cigarette, for a light. The lad had not a match, but offered the glowing end of his 'fag,' at which the Kaiser kindled the Imperial cigar. Thanking the lad, the Emperor gave him a twenty-mark gold piece; since when German small boys are confirmed in their addiction to cigarettes, and are ardent in admiration of their matchless Emperor.

To the crowned head tobacco is as grateful as to that of the meanest beggar. A German artist has depicted a King's crown balanced by the poor man's pipe. Tobacco is the most democratic of luxuries. The German Emperor, the Emperor of Austria, the Tsar, the King of Italy, and nearly all other monarchs are smokers. When the Empress of Russia prohibited smoking in her presence by the ladies of the Court, the Russian dames and maids of honour protested, and pointed out that the Queen-Regent of Spain, the late Empress of Austria, 'Carmen Sylva,' Queen of Roumania, and the Queen of Portugal all indulge in the soothing weed.

The President of the United States, Mr. McKinley, smokes so hard that his physicians have limited him to two cigars a day. Most of France's Presidents have been non-smokers; M. Faure puffed cigarettes, but M. Loubet smokes a pipe, and therefore under

his guidance France is likely to experience greater peace and prosperity. The pipe is the emblem of stability and strength, the cigarette of insecurity and weakness.

The loud cries of dissent with which Sir Michael Hicks-Beach's condemnation of tobacco in his Budget speech a year or two ago was received from all parts of the House proved that our legislators, whatever their party differences, are united in their devotion to tobacco. Lord Salisbury detests tobacco, but most members of his Cabinet are smokers. Mr. Chamberlain smokes cigars, while Mr. Balfour is partial to the cigarette. Lord Rosebery is one of the few who still indulge in the most statesman-like practice of taking snuff.

It would have been easier undoubtedly to have chronicled famous men who have *not* smoked than, as we have attempted, to enumerate the celebrities who practised the use of tobacco. The rank and file of mankind love to discover some point of resemblance between themselves and those whom the world acknowledges to be great. Hero-worship is inbred in man, but the worshipper loves to discover that he and his hero are, after all, of the same clay, passions and intellect, otherwise his admiration would be the servility of the slave, not the ungrudging acknowledgment of superiority of a fellow-man. It is consoling to the average man to know that Carlyle used to smash the dinner crockery in his rage; that Tennyson could not give up smoking makes the similarly situated smoker of prosaic life feel less culpable. The law of compensations, of the imperfection of

human nature, or, rather, the good to be found in the very meanest, is a delightful one to the average man. The humble smoker, of unknown life and deed, likes to remember that his delight was the delight, too, of the world's greatest men.

To two-thirds of mankind, whether they move in the higher or lower spheres of life, whether their lots are cast in the arena of politics, literature, art, or of commerce and manufacture, tobacco is more than a mere weed : it is a comforter, sweetener, and inspiration of life. What civilization owes to tobacco can never be known. That a plant once used by only the savage aborigines of America should be now the solace and inspiration of all sorts and conditions of men, not only of the vast mass of humanity, but of the brightest intellects and greatest men that this world has had and has, declares beyond argument that 'there is no herb like it under the canopy of heaven.'

CHAPTER XV

SNUFF AND SNUFF-TAKERS

Indian mode of taking snuff—Introduction into Europe—Its medical virtues—Speedy popularity—Method of making snuff—Fashionable use in France and by ecclesiastics—Use in Ireland and Scotland—Introduction into England and speedy popularity—Eighteenth century an age of snuff—Its fashionable use—Snuff-boxes—Perfumed snuffs—Number and names of popular brands—Condemned by physicians—Medicinal snuff—Famous snuffers—Manufacture—Decline of snuff in England—Philosophy of snuff and smoke.

FRIAR ROMANO PANE, who accompanied Columbus on his second voyage to the New World, noted that the Indians took tobacco in the form of powder as well as smoke. The herb was reduced to dust, 'which they take through a cane half a cubit long; one end of this they place in the nose and the other upon the powder, and so draw it up, which purges them very much.' It was in this manner that the first tobacco brought into Europe was taken. Catherine de Medici took as snuff the leaves presented to her by Nicot. For the headaches of her son Charles IX. snuff was prescribed, and thus patronized by royalty, its use speedily became a practice of the beau-monde.

Physicians highly praised its medicinal virtues. For 'sneezing, consuming, and spending away grosse and slimie humours from the ventricles of the braine' it was unequalled, and was also an effective cure for 'a lethargy or vertigny, in all long griefes, paines, and aches of the head, in continued senselesses or benumming of the braine, and for a hicket that proceedeth of repletion.' For other fleshly ills snuff was triturated with vinegar or mixed with grease and ointments.

In Europe snuff was at first almost the only mode of taking tobacco. Smoking was a later acquisition. In England the positions of snuff and tobacco were reversed, the former not coming into popular use until the eighteenth century, though snuff was taken to some extent by the bloods of the early years of the seventeenth century, and especially favoured by the Roundheads. The progress made by snuff was easier than that of smoking, for it was simply an adaptation of the long-established custom of inhaling various aromatic and sneezing powders. Shakespeare's Hotspur describes

> 'A pouncet box, which ever and anon
> He gave his nose and took 't away again.'

On the Continent snuff held sway to the neglect of smoking. So popular did it become that, as we have seen, Pope Urban VIII. found it necessary to interdict its use in churches. In 1690 Rome again thundered against the use of snuff in holy places. Ecclesiastics were the most flagrant offenders against these commands, taking snuff during the perform-

ance of Divine Service, keeping, indeed, snuff-boxes on the altar.

In that day each snuffer made his own snuff, carrying with him in a cylindrical box a *carotte* or roll of tobacco, a grater, and a nose-shovel. Wanting a pinch, he grated a small quantity of tobacco and inhaled it. Tobacco thus grated into snuff was known as *tabac rapé*, from which one kind of snuff has derived its name—rappee.

As the habit became more popular manufacturers placed ready-made snuffs on the market. In Paris the makers stationed persons with snuff-boxes in public places to offer pinches gratis to all passers-by, in order to introduce snuff and special brands into public favour.

In the days of the Regency no French Abbé was without his box; as his rank and wealth, so were the flavour and costliness of his snuff. Under Louis le Grand snuff-taking became an integral part of fashionable life, practised by both sexes, though personally disliked by that monarch. His physician, Dr. Fagon, acting under royal commands, lectured against snuff, pointing out its injurious effects on the health, producing apoplexy and drying and blackening the brain. The effect of the worthy physician's eloquence was minimized by the absent-mindedness of his actions; carried away by the flow of his periods and the irresistible logic of his arguments, from time to time during his discourse he gained fresh energy for his attack on snuff by imbibing a fragrant pinch!

In England smoking was preferred to snuff. The

Irish, however, took tobacco in 'powder or smutchin. I believe,' wrote Howel in 1646, 'there is as much taken this way in Ireland as there is in pipes in England. One shall see the serving-maid upon the washing-block and the swain upon the plough-share, when they are tired with their labour, take out their boxes of smutchin and draw into their nostrils with a quill; and it will beget new spirits in them and fresh vigour to fall to their work again.' 'The Irish,' says another writer, 'are altogether for snuff to purge their brains.' A century later Wesley noted and censured the general use of snuff in Ireland.

The Scotch also preferred snuff to smoke, a taste that still survives. So noted were the Scots for their snuff-taking propensities, that when the rebellions of 1715 and 1745 drew attention to Scotch manners, the figure of a Highlander became the sign of a snuff-shop. The cheapness of snuff compared with smoking was probably no small recommendation to the canny Scot.

In England the Plague of 1665 first brought snuff into prominence on account of its disinfectant properties. The Dutch era, inaugurated by the Revolution, further popularized it; but the age of snuff did not really commence until the reign of Queen Anne. French ideas and manners, coming from Continental travel, were then infecting English society. Among these was the habit of snuff-taking, which took society by storm, while smoking, having by this time penetrated to all classes, was tabooed by the beaux as vulgar.

Lillie, a perfumer of that time, in a book on the

preparation of snuff, says that very little snuff was taken before 1702, 'it being chiefly a luxurious habit among foreigners residing here, and a few of the English gentry who had travelled abroad. Amongst these the mode of taking the snuff was with pipes of the size of quills out of small spring boxes. These pipes let out a very small quantity of snuff upon the back of the hand, and this was snuffed up the nostrils with the intention of producing the sneezing, which I need not say forms now no part of the design or rather fashion of snuff-taking.'

The Spanish War gave a great impetus to the use of snuff. Sir George Rooke revenged his failure at Cadiz in 1702 by a raid on Port St. Mary and Vigo, where he captured several prizes, included among the cargoes being many hundred barrels of snuff, imported from Havana. Fifty tons of this snuff were awarded to the crews as part of their share of the prizes. Eager to turn it into money, the sailors sold the stuff on landing at Portsmouth, Plymouth, and Chatham at the low price of 4d. a pound. This Vigo snuff was cheaply retailed to the public, who, attracted by its low cost, the growing fashionability of its use, the name of the snuff, and the popularity of the war, bought it in large quantities. Once tasted they asked for more.

It was an age of snuff. The beau took it in dainty pinches, his cook in huge handfuls. Snuff completely displaced smoking in society. The literature of the period abounds with references to and satires on the habit. A Frenchman (Misson) described English beaux as 'creatures compounded of

a periwig and a coat laden with powder as white as miller's, a face besmeared with snuff, and a few affected airs.' To take snuff was then as essential a part of gallantry as to drink tobacco had been a century before. Into the middle of this century a snuff-box and a gold-headed cane survived as the professional equipment of a physician.

A gentleman who did not take snuff was a contradiction in terms. It is impossible to imagine that age without its constant attendant and master, snuff. Snuff forms as integral a part of the eighteenth century as its belaced and gallant clothes; its jewelled fingers sought the snuff-box instinctively; to its cynicism, its affectations, its gallantry, its dilettantism, its extravagance and licentiousness, snuff must be added to comprehend it.

In a manner similar to its treatise on the use of the fan the *Spectator* propounded 'The Ceremony of the Snuff-box, or Rules for offering Snuff to a Stranger, a Friend or a Mistress, according to the Degrees of Familiarity and Distance, with Explanations of the Careless, the Scornful, the Politick, and the Surly Pinch and the Gestures proper to each of them.'

Ladies snuffed as artistically and vigorously as men, and thereby incurred the censure and satire of contemporary writers. In 1712 the *Spectator* wrote: 'This silly trick is attended with such a coquettish air in some ladies, and such a sedate masculine one in others, that I cannot tell which most to complain of; but they are to me equally disagreeable. . . . As to those who take it for no other end but to

give themselves occasion for pretty action, or to fill up little intervals of discourse, I can bear with them; but then they must not use it when another is speaking who ought to be heard with too much respect to admit of offering at that time from hand to hand the snuff-box. Yet Flavilla is so far taken with her behaviour in this kind that she pulls out her box (which is, indeed, full of good Brazil) in the middle of the sermon, and, to show she has the audacity of a well-bred woman, she offers it to the men as well as the women who sit near her; but since by this time all the world knows she has a fine hand, I am in hopes she may give herself no further trouble in this matter. On Sunday was seven night; when they came about for the offering she gave her charity with a very good air, but at the same time asked the churchwarden if he would take a pinch!'

Boswell wrote several poems in praise of tobacco and snuff, asking of the latter:

'Who takes thee not? Where'er I range
I smell thy sweets from Pall Mall to the 'Change.

'By thee assisted ladies kill the day,
And breathe their scandal freely o'er their tea.'*

A gentleman was then known by his snuff and snuff-box. Pope wrote:

'Sir Plume, of amber snuff-box justly vain,
And the nice conduct of a clouded cane,
With earnest eyes and round, unthinking face
He first the snuff-box opened, then the case.'

The method of taking snuff and tricks of opening

* Tea was then pronounced *tay*.

and tapping the box were reduced to a fine art. There was a fashion in snuff as well as in clothes; the one proclaimed the gentleman as much as the other. Brummel and the Regent had a knack, much admired, of holding their snuff-box in and opening it with the left hand only.

Defoe complained that his servant-maid took her snuff with the air of a duchess.

'Do you do anything with this?' inquired Mr. Smauker, producing a snuff-box decorated with a fox's-head.

'No,' replied Sam Weller, 'not without sneezing.'

'It *is* rather difficult,' said Mr. Smauker patronizingly. 'Many carry coffee, which looks like rappee.'

This was written of 1827, when snuff had lost much of its fashionability. Throughout the eighteenth century snuff was the firmly established *objet de fashionables*. In that age of beaux snuff reigned paramount. It was carried to an excess characteristic of that age; only natural, indeed, were those excesses. It was an age of extremes, of struggles with primal elements uncloaked by the indifference of this century. The life or death struggle that England was engaged in reflected itself in the foppery and the poverty, the stark atheism, with hard drinking, high gambling and fashionable viciousness, and the religious enthusiasm of English society, in the eighteenth century. Its men were of sterner mould than this generation, reared and bred in an age of compromise.

Snuff, and particularly the snuff-box, occupied a position in the national life held by no other object before or since. Snuff-boxes became the gauge of

friendship and admiration. Containing gifts of money they were presented to charities. They were presented with the freedom of cities. When Pitt was forced to resign, 'it rained snuff-boxes' on him for a month. Snuff-boxes were passed round with the wine after dinner. Regiments had their mess-boxes. To offer one's box to a person for a pinch was a mark of favour and grace. Talleyrand's declaration that the use of snuff was essential to diplomacy was an actual fact. Boxes were presented to ambassadors on great occasions, such as the accession, coronation, or marriage of Sovereigns. At the coronation of George IV. £8,205 15s. 5d. was paid to Messrs. Rundell and Bridge for 'snuff-boxes to foreign Ministers' as means of maintaining friendly relations with the States they represented.

A beau prided himself on his snuff and his boxes. Lord Petersham had a box for every day in the year. Someone admiring a light blue Sèvres box, he answered carelessly: 'Yes, it's a nice box for summer, but would not do for winter use.' Lady Mary Wortley Montague's son had a hundred different boxes. From historical relics boxes were made and eagerly prized. The deck planks of the *Victory*, Shakespeare's mulberry-tree, the table on which Wellington wrote his Waterloo despatch, Crabbe's cudgel, Siddons' desk, were all turned into snuff-boxes. Of the furniture of a lady's boudoir a snuff-box fashioned with the most delicate art and grace in porcelain, mother-of-pearl, gold or silver, was an indispensable item.

Gentlemen laid down snuff as they laid down

cellars of wine. Lord Petersham left £3,000 worth of snuff in his cabinets when he died. The same snuff that was used in the morning would not do for the evening, any more than the same costume would. There were morning, afternoon, and evening snuffs. George IV. had a dozen different kinds of snuff placed on the dinner-table with the wine, selecting his pinch according to his mood and taste.

Unless the utmost care was exercised, the habit became slovenly. Snuff-coated clothes and smeared faces were enough to excite disgust and satire. But fashion had decreed its use, and snuff was exalted, while smoking was degraded. Many dandified snuffers carried, attached to their mulls, a dainty silver shovel for carrying the dust to the nose and a hare's-foot for wiping away stray grains from the lips and nostrils. Lord Stanhope declared that a proper application of the time and money spent in taking snuff would 'constitute a fund for the discharge of the national debt.'

The extent to which snuff-taking was an affectation, not an enjoyment, is shown by methods of preparation. Tobacco was soaked in water for 'purification,' and thus weakened was dried, powdered, and its natural flavour replaced by the incorporation of various perfumes, and an agreeable colour produced by a mixture of red lead or yellow ochre. The true flavour of snuff was destroyed by perfumes of musk, civet, essence of millefleurs, rose-water, cloves, etc., the varieties of snuff being so called.

In France, where these scented snuffs originated, they were used as instruments of revenge. The

Dauphin died in 1712 from inhaling poisoned Spanish snuff. This led to general suspicion, and for a long time offers of a pinch were regarded with disfavour. Santeuil, the poet, died from a dose of snuff inserted in his wine by the Duc de Bourbon in a drunken freak.

The number of snuffs on the market in the time of Queen Anne was so infinite that a writer in an encyclopædia declared it impossible to enumerate them, contenting himself with the divisions, granulated, finely-powdered, and the coarse siftings of bran.

Chief among many were Brazil, Martinique, Penalva, Bolongaro, Bureau, Montagne, Carotte, Scotch, and Masulipatam. Sachaverell's popularity led to the demand for his favourite Orange snuff and the decoration of boxes with his portrait. Wilkes's stand for the people brought into popular use a '45' brand.

Famous among mixtures were Hardham's '37,' so called from his shop at 37, Fleet Street. Still more famous was Taddy's '37.' In the early days of George III. huge snuff-boxes were passed round, with the simple word of recommendation, 'Taddy's.' To be without Taddy's snuff was a sign of social degeneration or perdition. Taddy's '37' was known everywhere; in 1760 the French Ambassador sent an express to bring him a packet. Its curious name arose from a vote once being taken as to the merits of various snuffs. Thirty-seven voted for Taddy's, a few for other makes, and hence its name.

The Regent, afterwards George IV., used a compound of rappee scented with attar of roses, which is still sold as 'Prince's Mixture.' 'Violet Strasburg'

was greatly favoured by ladies, including Queen Charlotte.

'Lundyfoot,' or 'Irish Blackguard,' was a very pungent snuff sold by Lundy Foot, of Dublin, its alternative name being derived from its popularity among the lower classes in Ireland. Its discovery was by accident. According to one account the maker carelessly burnt the snuff, and to prevent an absolute waste gave it away to poor customers, who speedily returned to buy a supply, so well did it suit their tastes. The other story states that a tobacco factory being burned down in Dublin, Foot purchased the charred leaf and ground it into snuff, which he disposed of very cheaply among the poor. Like Oliver Twist, they came for more, and the upper classes soon discovered its virtues likewise. From this snuff Foot made his fortune. Quin suggested as the motto for his carriage the Latin phrase, *Quid rides?* Similarly, when Gillespie, a noted seller of snuff, retired and set up as a gentleman, Erskine proposed as the motto for the arms of his carriage:

'Who would have thought it,
That noses had bought it?'

Snuff, of course, was opposed and condemned by some physicians. Its use was declared to reduce the brain to a sooty, dry condition, and to have increased a hundredfold the death-rate from apoplexy and cancer.

On the other hand, medicated snuffs were largely sold as cure-all-ills. Grimstone's 'Eye Snuff' was most sovereign for clearing the head of all humours

and strengthening the sight. Samuel Major proclaimed his 'Imperial Snuff' a remedy for all disorders of body and mind. Repudiating the report of his death, he declared that even when he died his snuff would live after him, for its power 'of keeping the world in sprightly life and health.' Out of regard for the poor, he sold it at the low price of sixpence per box at the Punch House on Ludgate Hill, or Sam's Coffee House near the Custom House.

'The honest men' whose passion Molière declared snuff to be include many of the highest fame. Molière himself said: 'In spite of Aristotle and all philosophy, there's nothing equal to snuff. It is the craving of upright men, and he who lives without snuff is not worthy of life. It not only rejoices and purifies the brains of men, but it also instructs their souls unto righteousness, and by taking snuff we acquire virtue.'

The beaux and wits who frequented Wills' Coffee House in Bow Street were raised to the seventh heaven if Dryden did them so much honour as to offer them his box. Pope sneered at snuff, but took it himself; his wit is essentially that of the pungent dust. Swift also primed himself with snuff, making his own by grating tobacco and mixing it with a small quantity of ready-made Spanish snuff. In the 'Sentimental Journey' Sterne has depicted how one pinch of snuff makes two strangers kin. Addison, Bolingbroke, and Congreve derived pleasure from its stimulus.

Dr. Johnson was always in a snuffy condition, his habit of keeping his supply in his waistcoat-pocket

aggravating his natural carelessness. Goldsmith, Garrick, Reynolds, and all that coterie took snuff. Reynolds used it so profusely that it became mixed with his paint:

'When they talked of their Raphaels, Correggios and stuff,
He shifted his trumpet and only took snuff.'

Gibbon refreshed himself with the pungent powder; Colman described him as

'Like an erect black tadpole taking snuff;'

and he himself writes: 'I drew my snuff-box, rapp'd it, took snuff twice, and continued my discourse in my usual attitude of my body bent forward and my forefinger stretched out.'

Cowper abhorred smoking, but sang that snuff

'Does thought more quicken and refine
Than all breath of all the Nine.'

Sheridan was another snuff-taker. Coleridge used to buy 'Irish Blackguard' by the pound. Mrs. Siddons and Mrs. Jordan, Kemble and Kean, refreshed themselves with it on the stage.

When Frederick the Great was not smoking tobacco he was snuffing it. A box of it was kept on the mantelpiece of every room frequented by him. His waistcoats were also furnished with a capacious leather-lined pocket for snuff, that he might never be without his beloved pinch. By this means also he kept his snuff to himself. Once detecting a page taking a pinch from the royal box, he commanded him to 'Put that box in your pocket; it is too small for both of us.'

All the Georges took snuff. George IV. was especially famed, when Regent, for his taste in snuff. He was very fastidious, and threw his box away in anger when a gentleman at a masked ball took a pinch from it. His mother and his wife, the ill-fated Queen Caroline, both took snuff, as became leaders of society.

Marie Antoinette found in snuff consolation for her trials and terrors.

Though Napoleon abhorred smoking, he carried snuff in his waistcoat-pocket, and took it profusely. At Waterloo he used it incessantly, but spilt more than he imbibed. During his exile in Elba his followers in France used violet (Napoleon's favourite flower) scented snuff. Offering a pinch, they asked significantly: 'Do you love this perfume?' 'Yes,' was the reply of a Bonapartist. 'I long for the spring, when the flower now faded shall again wear the purple, and when its breath shall be felt even farther than its colour can be seen.'

Napoleon calmed and stimulated his mind with snuff. Moltke was the last of the famous snuff-takers; during the Franco-German War he consumed a pound a week.

In the museum of the Society of Antiquaries of Scotland is Burns's snuff-mull, a plain horn with silver plate, engraved 'R.B.' Whately used to take handfuls of snuff when lecturing. Leigh Hunt translated some Italian poems in praise of snuff. Talleyrand's maxim as to the diplomatic use of snuff is obsolete now. Lord Rosebery is the only snuff-taker of statecraft, if an advertisement for the recovery of a

snuff-box belonging to him be taken as proof of the fact.

Most Popes have found pleasure in the nose-refreshing weed, and the present Pontiff maintains the priestly practice; his snuff, specially manufactured at Baltimore, is the finest now made, and scented with attar of roses.

Formerly snuff was prepared from the leaf of tobacco. Now this waste of good smoking material is avoided, and better 'sneeshin' obtained by grinding up the stems or midribs. The leaf, which is unavoidably scattered on the floor of the factory and warehouse, is carefully collected and scraped together. Nothing is wasted in a tobacco factory, and all the bits are utilized for snuff of the baser and darker sorts. Light-coloured dry snuffs, such as Scotch, are the purest, and ground from the central stalk only.

For dry snuffs the stalks, stripped from the leaf, are chopped up, placed in wooden bins, moistened, and allowed to ferment for weeks or even months, the mass being frequently stirred to insure thorough fermentation. It is then gently roasted until dry, and ground into powder in mills.

Moist snuffs are ground when the stalks are damp, then fermented, and finally mixed with certain salts, scented and moistened to the required flavour and degree.

Formerly snuff was abominably adulterated. The diseased livers of cows and pigs are said to have been dried and ground into a 'snuff,' which sold largely. Nothing is now permitted to be added to snuff but waters and scents. Unscrupulous makers used to

add salts, red lead, chromate of lead, and oxide of iron to increase pungency. Powdered glass, coal, wood, straw, and sand, as well as burnt sienna and yellow ochre, with ammonia as a flavouring, have been found in snuff on analysis.

That use is second nature is proved in the manufacture of snuff. The men employed in it move, breathe, and work in an atmosphere reeking with the pungent dust, but never a sneeze is heard. Nor are the snuffy surroundings in any way injurious to health, for the employés are strikingly hale and hearty.

Sixty years ago fully one-half of the people of the United Kingdom of both sexes and all ranks took snuff. For every one that smoked there were five who took snuff. The renascence of smoking has been the degradation of snuff. It is, of course, still taken by many, but only pounds of the leaf are put down for snuff for the tons that used to be. Snuff-taking to-day is indeed a curiosity. One reason for the decline of the habit is said to be that white handkerchiefs have completely displaced the coloured silk and bandana ones of our grandfathers. Lawn and snuff are incompatible.

About £3,000 worth of snuff is imported into this country annually. Nearly all of this comes from Brazil. In France also snuff has declined in favour of smoke; in 1869, 7 ounces were taken per head, and the annual average consumption has now dropped to five ounces per head, and the total amount consumed from 13,000,000 to 12,000,000 pounds per annum. In England the consumption is put down at only 500,000 pounds per annum. Elderly people

are the chief consumers, as shown in workhouses, and women are more partial to the pinch than men. Among female operatives in the textile factories snuff-taking is increasing.

But on the whole snuff-taking is practically extinct; the practice lingers as a survival of the past. The mark of an old-time character or eccentric is the taking of a pinch. Snuff-takers acknowledge the eccentricity of their practice by the apologetic and almost shamefaced secrecy with which they imbibe the dust.

Mrs. Malaprop's aphorism that 'comparisons are odorous' certainly applies to an attempt to weigh the merits of smoking and snuffing. An old writer summed up the virtues of tobacco in the line:

'In smoke thou'rt wisdom and in snuff thou'rt wit.'

Probably the devotees of each practice receive equal pleasure, though that of the snuff-taker is more fleeting and transient. On the other hand, snuff is more keen and concentrated; hence, perhaps, its use by highly-susceptible persons or nervous temperaments, as the French. Snuff-takers have the merit of being able to indulge their passion at all times, in every place, and under all circumstances, without in any way offending the tastes of others—a privilege which smokers certainly cannot claim.

In its mental effects smoking differs entirely from snuff. 'The pungent, nose-refreshing weed' is akin to brilliance, while smoking fosters solidity of thought. Smoking is the contemplative, philosophical man's recreation; snuff that of the impulsive, brilliant

mind, as our list of famous users shows. Smoke is the humour and snuff the wit of tobacco; the one tends to philosophy, the other towards the arts. Snuff also is associated with laxity of morals, as well as brilliance of society; smoke with a stricter code of morals and sterner *virtus*. The brilliant and profligate Court of France was the home of snuff. Puritan England smoked. The brilliant gaiety and licentious excesses of eighteenth-century society was ushered in with snuff, and the dawn of the purer Victorian era was synchronous with the revival of smoking.

It would be curious and interesting to trace the connection between the sobriety and prose of this smoking age and the brilliance and wit of our snuff-taking ancestors. In dress and life we are as dull as our ancestors were gay; in national affairs as cautious and fearful as they were decisive and bold. Nowadays we do not converse; we talk and listen. The highest effort to which one aspires is the reproduction of the arguments and news of the morning's paper. Originality, *bon mots*, and epigrams are unheard of. Is smoking to answer for this? A return to the snuff with its soul-stirring pungency would lead, perchance, to the brilliance in conversation and brightness of life of our century-old ancestors, for rappee seems to be as synonymous with repartee, and snuff with epigram, as periwigs with courtesy and knee-breeches with gallantry.

CHAPTER XVI

NICOTIANA

Tobacco and government—Germany formed in smoke—The pipe of peace—Smoking in church—And snuff—Tobacco and justice—The enemy of tyranny—Capacity for tobacco—The king of smokers—Smoking matches—*Culottier des pipes*—Cigar-stump Exchange—Juvenile smoking—The pipe in war—The kapnometer.

To the influence of tobacco upon government and its enmity to tyranny we have already incidentally referred. The greatest Sovereigns and wisest statesmen of the last 300 years have been smokers. Under the tobacco-hating Stuarts England was ill-at-ease. William the Silent was carried to England in a cloud of tobacco-smoke, and set the kingdom to rights. The cost of his expedition to England was defrayed by an increased duty on tobacco, imposed by the Dutch States-General.

The House of Commons smoked during the reign of William III., when the increase of this practice led to its prohibition. Carlyle declared the *Tabaks Collegium* of Frederick the Great to be 'a Parliament reduced to its simplest expression with smoke instead of speech.' How the weed influenced these Cabinet Councils and the affairs of Europe can never be

known. A year or two ago the United States Senate took what the Seer of Chelsea would have regarded as a retrograde step, and forbad smoking in the House.

How only fifty years ago tobacco freed Italy from Austrian dominion has already been told. Even now many Hungarians are patriotically abstaining from tobacco and alcohol to drive home their protest against Austrian rule by the reduction of the State revenue from these sources.

Modern Germany was literally conceived and formed in clouds of tobacco-smoke. Bismarck, the creator of the German Empire, formulated his plans in his pipe. It was the resemblance between the pipes of Germany and Schleswig-Holstein that made him declare the two peoples were 'separated brothers.' Moltke carried out his part of the task under the stimulation of snuff. The great German Chancellor has graphically described the part tobacco played in one momentous Session of the now defunct German Bund:

'I went to see Rechberg, who was at work and smoking at the same time. He begged me to excuse him for a moment. I waited a little while. By-and-by I got rather tired of waiting, and as he did not offer me a cigar, I took one out of my case and asked him for a light, which he gave me with a somewhat astonished expression of countenance. But that is not all. At the meeting of the Military Committee, when Rochow represented Prussia at the Federal Diet, Austria was the only member who smoked. Rochow, who was a desperate smoker, would have dearly liked to smoke too, but dare not venture to do

so. When I came in I also felt that I wanted to smoke, and as I did not see in the least why I should not, I asked the presiding Power for a light, which appeared to be regarded both by it and the other Powers with equal wonder and displeasure. Obviously it was an event for them all. Upon that occasion, therefore, only Austria and Prussia smoked, but the other gentlemen considered it such a momentous matter that they reported upon it home to their respective Governments. The affair demanded the gravest consideration, and fully six months elapsed, during which only the two Great Powers smoked. Then Schrenk, the Bavarian envoy, began to vindicate the dignity of his position by smoking. Nostitz, the Saxon, yearned to do so too, but he had not as yet received permission from his Minister ; but as at the next meeting he saw that Bothmer, the Hanoverian, lit a cigar, he (who had strong Austrian proclivities and some of his sons in the Austrian army) came to an understanding with Rechberg, for he also drew a weed from its leathern scabbard, and blew a cloud. The only ones now remaining were the Würtemberger and the Darmstadter, neither of them smokers. But the honour and importance of their respective States imperatively demanded that they should smoke, and so at the very next meeting the Würtemberger brought out a cigar—I can see it now, a long, thin, light yellow thing—and smoked at least half of it as a burnt-offering for his Fatherland.'

The introduction of tobacco into the political arena would undoubtedly work for peace and progress, and greatly reduce the number and length of speeches.

What an amiable spirit would be breathed into the debates! Political rancour and animosity would vanish before the smoke of tobacco. Party differences and disputes would be welded and arranged under the pipe of peace. Nothing has contributed more to the peace and progress of the world than tobacco.

Had it not been for Nicotia, the Hispano-American Peace Commission in Paris would have broken down. The delegates began their work without a single point of agreement or of sympathy. Tobacco supplied that touch of nature. For the first four or five meetings all was as stiff and formal as red tape could desire. Then said Señor Monteros Rios, the Spanish President:

'I have observed that the American Commissioners are accustomed to smoking. May I suggest that we join together in our one bond of sympathy, and proceed to light our cigars and cigarettes?'

Thenceforth all was clear sailing, and the negotiations proceeded without a hitch.

Bolder spirits of the present day have asked the pertinent question why smoking should not be allowed in church, claiming that thereby congregations would be largely increased. Reference has been made in an earlier part of this work to the laws and penalties attached to this practice on the Continent and in New England. The Puritans did not hold sanctity and smoke, piety and a pipe, to be incompatible. They smoked freely in church, and without a pipe it is difficult to believe that they could have sat out their four or five hour sermons. The smashing of stained windows and the stabling of

horses in cathedrals were accomplished by the Roundheads to the smoke of tobacco—*horresco referens*.

In 1615 the Vice-Chancellor of the University of Cambridge issued a notice enjoining that 'Noe graduate, scholler or student of this Universitie presume to take tobacco in Saint Marie's Church uppon paine of final expellinge the universitie.' The custom of smoking during worship seems to have been fairly common until the last century. In Dutch churches this was the case. In Lima Cathedral spittoons are provided in the stalls of deans and dignitaries.

Scott, in 'The Heart of Midlothian,' describes how Duncan of Knockunder, bailiff of the Duke of Argyle, smoked his pipe during the sermon, which lasted an hour and a quarter. 'When the discourse was finished he knocked the ashes out of his pipe, replaced it in his sporran, returned the tobacco-pouch to its owner, and joined in the prayer with decency and attention.'

When Vicar of Hatton, in Warwickshire, Dr. Parr smoked regularly in the vestry while the congregation were singing the hymn before the sermon. As he remarked, 'My people like long hymns, but I prefer a long pipe.' Fairholt records the similar practice of a clerical friend of his only forty years ago. Many of the clergy naturally regarded this habit with dislike and disgust. Archbishop Blackbourn of York was severely reprimanded by the Vicar of St. Mary's, Nottingham, for smoking in the vestry after conducting a Confirmation Service. This was in 1773;

the practice appears to have been by no means infrequent in all sects.

There is a story of a clergyman who, mounting the pulpit for the sermon, refreshed himself with several pinches of snuff before announcing his text. This, aptly enough, was, 'My soul cleaveth unto the dust' (Psa. cxix. 25). But snuff-takers are more favoured than smokers. No one has ever dreamt of denying them the right of taking a pinch when and where they please; hence it seems that it is the appearance of evil, not the evil itself, which has caused smoking to be vetoed. A snuff-taker need never declare his weakness, if weakness it be; he can take a pinch and escape detection and blame. But a pipe is too honest for surreptitious enjoyment. It proclaims its presence; it cannot be concealed. Hence, though snuff is connected with subtlety of intellect, smoking is for ever linked with strength of mind and will.

In recent years several Urban District Councils in various parts of the country have returned to the ancient practice of City Fathers, and discussed public matters with the aid of tobacco. Magistrates, when hearing especially tedious and lengthy cases, have also called in Nicotia to their aid by daring to smoke pipe or cigar on the judgment bench. Such is the custom in Mexico. To the prisoner the advantage is great, for the quality of mercy is not strained. Were Justice to smoke she would lose half her severity under the soothing influence of tobacco.

Tobacco is the stern foe of tyranny. During the Reign of Terror in Paris it was decreed that all

prisoners should be deprived of all implements lest they should assassinate their judges. 'Two shifty male citizens who were eager,' says Carlyle, 'to preserve an implement or two, were it but a pipe-picker or a needle to darn hose with, determined to prevent themselves by tobacco; they light their pipes to begin smoking. Thick darkness envelops them. The red nightcaps, opening the cell, breathe but one mouthful, and burst forth into a chorus of barking and coughing. "Quoi, messieurs!" cry the citizens, "you don't smoke? Is the pipe disagreeable? Est-ce que vous ne fumez pas?" But the red nightcaps have fled, with slight search. "Vous n'aimez-pas la pipe?" cry the citizens as their door slams to again. My poor brother citizens! oh, surely in a reign of brotherhood you are not the two I would guillotine.'

In these days of toleration the smoker is permitted a wide range. Thirty years ago the stable was thought the fit place for smoking. Now every house has a smoking-room, dignified by the name of 'study.' The smoker can pursue his favourite recreation in the railway train, though waiting-rooms at stations are forbidden him. Mrs. Grundy is no longer shocked at smoking in the streets. Blessed with good sense and grace, the smoker can exercise his inspiring faculties in nearly every circumstance of life. Indeed, so omnipotent and omnipresent has tobacco become that it should be seriously considered whether smokers should continue to be officially regarded as forming the minority. Why should not railway carriages be regarded as primarily

for the use of smokers, and, following the Russian example in setting apart carriages for ladies who do not smoke, label one or two compartments as *non-smoking?*

The capacity of some smokers is equal to that of Niklas Henkerwyssel, who, according to the Dutch legend, sold his soul to the Devil for the ability to smoke all the time. The average consumption of tobacco per smoker in the United Kingdom is under 2½ ounces per week, taking one-third of the population as smokers. Some men regularly smoke half a pound a week, besides chewing a couple of ounces of thick twist. Others regularly buy an ounce of Périque, the strongest tobacco in the world, in the morning, and consume it in cigarettes during the day, and what that means only those who have attempted Périque can realize.

No one has ever disputed the right of Mynheer Van Klaes, who flourished about forty years ago, to the title of the 'King of Smokers.' His den was a museum of nicotian relics, containing specimens of every kind of tobacco smoked in the world and every kind of pipe through which the nations draw inspiration. Here he smoked constantly, incessantly (his life-consumption was estimated at 4 tons of tobacco, or 10 pounds every week of his sixty smoking years—he died at eighty-one), devoting his whole life to the burning of incense to Nicotia. His funeral was in harmony with his life. By his express direction his coffin was lined with the wood of old cigar-boxes. At his feet were placed a bladder of the finest Dutch golden-leaf and a packet of *caporal;*

by his sides were laid his china-bowled pipe and a box of matches, and steel, flint and tinder. In accordance with his will all the smokers of Rotterdam were invited to the funeral, and, instead of the old-fashioned mourning-rings, each was presented with 10 pounds of good tobacco and two pipes bearing Van Klaes' arms. All the mourners smoked during the funeral service, and at the words, 'Ashes to ashes, dust to dust,' shook the ashes out of their pipes on to the coffin-lid. By a further bequest a sum of money was provided for the distribution every year of 10 pounds of tobacco among the poor of Rotterdam. It is worth noting that Van Klaes amassed a fortune during his smoking life. He died about thirty years ago.

Smoking is essentially the temperate man's recreation, and in it there has never been that competition which marks other hobbies. Smokers are shy about revealing the size of their weekly tobacco-bill; they draw back and equivocate when asked how much they smoke a week. Some few, chiefly novices, boldly brag of the quantity they smoke, but the average smoker is more than a little reluctant about it. But it is a question which should be faced. Every smoker should fix a maximum, within which he should restrain his appetite. If this is not done there is the danger of becoming a slave to the herb. Place a limit on your pipe. If, for instance, you smoke 4 ounces a week, you should resolve never to smoke more than half a pound a week. By this means you experience all the moral exhilaration and virtuous glow which come from keeping a

resolution, while leaving an ample margin for enjoyment.

The smoker is not ambitious to distinguish himself as a great tobacco-taker; all he desires is to enjoy his pipe in peace and comfort. Tobacco-burning competitions have been few but curious. Hearne, in his 'Reliquiæ,' records that on September 4, 1723, 'At two o'clock was a smoaking match over against the Theatre at Oxford, a scaffold being built up for it just at Finmore's, an alehouse. The conditions were that anyone (man or woman) that could smoake out three ounces of tobacco first without drinking or going off the stage should have twelve shillings. Many tryed, and it was thought that a journeyman taylour of St. Peter's in the East would have been the victor, he smoaking faster than and being many pipes before the rest; but at last he was so sick that it was thought he would have dyed; and an old man that had been a builder and smoaked gently came off the conqueror, smoaking the three ounces quite out; and he told me that after it he smoaked four or five pipes the same evening.'

In 1860 a sporting gentleman agreed for a wager to smoke a pound of strong regalias in twelve hours. The cigars ran 100 to the pound, so that eight had to be smoked every hour. The match was decided on a Thames steamer plying between London and Chelsea, the smoker standing well forward in the bows, where he caught the force of all the wind that was blowing. He lit his first cigar at 10 a.m. In the first hour he smoked ten, and his second hour

was the record one, as he reduced sixteen to ashes. About two he lunched, while during the day he drank a gill and a half of brandy and cold water. By seven o'clock he had smoked eighty-six cigars, and as only fourteen remained to be smoked in two hours and a half the backer of time gave in, and the winner puffed the remainder away at his leisure during the evening.

Some years ago a contest in London as to the greatest number of cigars smoked in two hours produced seventeen competitors. Before an hour had elapsed ten retired. The winner reduced ten large cigars to ashes in 120 minutes, while his nearest competitor smoked but nine and a half cigars. After such a contest as this, it is almost useless to mention an American smoking match, when the winner smoked 100 cigarettes in six and a half hours.

The smokers of Lille, France, some time ago held a contest which involved the smoking of $1\frac{3}{4}$ ounces of tobacco. There were fifty competitors, and the winner smoked his portion in exactly thirteen minutes, while the second smoker got through his ounce and three-quarters in twenty minutes. But the quaintest smoking contest is that held weekly in the ancient city of Bruges, where exists the smoking club, Brugsche Rookers' Club. The competitors endeavour, not to smoke the greatest quantity in the smallest time, but the smallest quantity in the longest time. Portions of tobacco, $2\frac{1}{2}$ grammes, are weighed out, stuffed into long clay pipes by the officials of the club, and then distributed among the members. At a given signal the pipes are lit, and the competitors

begin to smoke very slowly and deliberately, endeavouring to keep the tobacco alight and consume it as slowly as possible. If a pipe goes out its smoker retires from the contest. As pipe after pipe expires the contest becomes more and more exciting, until only two are left and the acme of interest is attained. So expert are some of the members of the Rookers' Club that they have been known to keep alive the flame in 3 grammes of tobacco for an hour and a half.

In the North of England pipe-colouring competitions were very popular some years ago. A tobacconist used to offer prizes for the best specimens of clay pipes coloured by smoking a certain tobacco sold by himself. To attain the honour of first-prize winner young men smoked themselves almost into the grave. But from these irrational competitions and the modern craze for records smoking is more free than any other recreation.

In Paris, the city of curious professions, there are *culottiers des pipes*—pipe-colourers by trade. They devote their whole time to carefully colouring new meerschaums and fancy clays for their owners. The work consists in merely sitting and smoking day after day, for which a franc per day and a supply of tobacco is charged.

Another novel feature of Paris is the Cigar-stump Market, held every afternoon on the steps which lead from the ancient Place Maubert to the Boulevard Saint Germain. The merchants bring their stores of cigar-ends, picked up from the gutters with a spiked stick, in paper boxes. For these there are both

wholesale and retail purchasers. The wholesale dealers buy up stumps at about a franc a pound, clean them, cut up the tobacco fine, and sell it in fancy packages as smuggled tobacco for three or four francs a pound, which is two francs below the price for Government tobacco of similar quality. Smokers in financial low-water buy a pound of stumps at a time for their own consumption. Like other markets, that in cigar-stumps has its fluctuations, according to the demand and supply. In winter, when there is less smoking in the streets, few stumps are found and brought to Place Maubert, and merchants get 10 or 15 per cent. more for their wares than in summer, when the boulevards and squares are crowded with smokers. In London also there are gatherers of fag-ends, but they lack the dignity of their Parisian *confrères*. They have no exchange, and dispose of their 'hard-up,' as the refuse tobacco and cigar-butts are called, in common lodging-houses.

In the East, as we have seen, children begin to smoke while still at their mothers' breasts; but in this country the two-thirds of the male population who smoke have acquired, not been taught, the practice. This is a fact that renders the widespread use of tobacco most remarkable. Some people can smoke anything at the first time of asking; others can never smoke, try as they may. The vast majority of smokers have acquired the habit only by degrees, and their nicotian experiences comprise the usual disasters. There must be something very fascinating in smoking that leads men through all the horrors of a first pipe, and still worse first cigar, to complete and

perfect love of tobacco. How many smokers cannot say:

'The aroma of that stolen whiff
Comes back upon my mind
E'en now as vividly as if
'Twere borne upon the wind!

'Another—and expressions fail—
'Twere better not to try,
For turning hot by turns and pale
Methought that I should die.'

Or:

'Dark night closed in around me,
Rayless, without a star;
Grim Death, I thought, had found me,
And spoiled my first cigar.'

Anti-tobacconists argue from the repugnance of the stomach to tobacco, and that it is only by degrees and in time it can be used with pleasure, that smoking is harmful and obnoxious to nature. The same argument applies with at least equal force to sailing; sea-sickness is harder to be overcome than the intolerance of the stomach to tobacco, and yet no one doubts the benefits to be derived from a sea-voyage.

To smoke is one of the delights of the schoolboy, none the less sweet because forbidden. By degrees he acquires the habit, until, by the time he is arrived at man's estate, he is proficient in 'the most gentlemanlike assumption of tobacco.' Of late years the increase of smoking among young boys has been very great. The cheapness of cigarettes and the prevailing precocity of youth are the factors in this increase. Before cigarettes were to be obtained at five a penny the boy had his first smoke from a pipe or cigar.

The resultant lesson was severe enough to postpone for some time a second attempt at nicotian honours. But the cigarette is so mild that it can be smoked with impunity. Thus the path to smoking glory is devoid of all difficulties and terrors.

There is little doubt that smoking is injurious to the physique of growing youths, though it would be interesting to learn the medical opinion of the effects of tobacco on children in the East. In three-fourths of the States of the American Union, local laws prohibit, under heavy penalties, the sale of tobacco to children under sixteen years of age.

In Canada a similar law is in force, and pupils in the public schools who are discovered smoking are punished by suspension from attendance, and incorrigible puffers are expelled. In Norway, a recent law prohibits the sale of tobacco to any child under the age of sixteen, without a signed order from an adult relative or employer. The penalty is a fine varying from 2s. to £5, and the police are empowered to take away pipes, cigars, and cigarettes from youthful smokers. In some parts of Germany there is a similar law. In the town of Westhofen the old ordinance forbidding smoking in public is still enforced. These details may be interesting to the School Boards in various parts of this country that have advocated recently the suppression of juvenile smoking. In the Isle of Man a measure to this end is promised. The cigarette by its popularity has earned for itself many enemies, and the Legislature of Minnesota (U.S.A.) has just prohibited, with a fine of not less than £10, the manufacture or sale,

gift or offer of 'any cigarette or cigarettes or cigarette-papers or substitutes for the same,' but leaving unfettered the use of pipe and cigars.

In his 'Counterblaste' James I. declared that smoking unfitted a man for the part of a soldier. 'No man,' he said, 'can be thought able for any service in the wars that cannot endure the want of tobacco.' The British Solomon so little understood the herb he was denouncing that he knew not that tobacco serves as meat, drink, sleep, and medicine to the warrior. He pictures a night-attack rendered futile by all the men lagging behind to smoke. But in the desperate night sortie from Ladysmith to destroy the Boer gun on Bulwana, the fuse of the charge of gun-cotton that shattered the Long Tom was lit from the glowing end of an officer's cigar.

In all wars since its discovery tobacco has played a notable part. The discovery of Elizabethan adventurers, that for hunger, fatigue and privation tobacco is a sovereign remedy, has been verified by all succeeding generations of soldiers and sailors. On active service there is nothing the men desire more than tobacco; in soothing the last moments of thousands of men laying down their lives for their country tobacco has been the noblest benefactor.

In all navies and most armies tobacco is served out as part of the men's rations. In the British Navy the Admiralty provides Jack with tobacco at the normal price of 1s. per pound, obtaining it duty-free. On active service the same course is followed in the Army. In neither branch of the service are youths under eighteen allowed to smoke. More than any-

thing else the men feel the deprivation of their tobacco. In the latter months of the siege of Ladysmith tobacco was sold for £6 per pound, and a threepenny packet of cigarettes for 7s. 6d. Tobacco was the starving garrison's first request when the long-looked-for relief came.

There are many stories of the part played by the weed in war. When the Light Brigade was ordered to charge at Balaclava, a regimental butcher was engaged in dressing a sheep, smoking the while. In his shirt-sleeves, pipe in mouth and cleaner in hand, he charged with his regiment, and returned still smoking. In the very thick of the fight at Rorke's Drift the English soldiers smoked as hard as they fought, lighting their pipes with burning splinters of wood from the hospital fired by the Zulus. During the Ashanti campaign it was declared to be better to be without quinine than tobacco. In the Boer War our troops have gone into action time after time smoking their pipes. So, too, during the Franco-German War the Germans smoked regularly while fighting. At Saarbrucken the Brunswick Hussars charged, cigars in mouth, into a solid mass of French troops and hail of bullets. Lord Roberts does not smoke, but Lords Wolseley and Kitchener are hard smokers. For a fortnight before Tel-el-Kebir the former did not touch tobacco, but directly the day was won he lit up and smoked six cigars right off the reel. General 'U. S. A.' Grant smoked incessantly during the progress of an engagement. At Richmond the number of cigars he reduced to ashes was enormous. 'Chinese' Gordon was never without his

big cigar and little cane when there was any work on hand.

Some years ago a very pretty story went the rounds of the press. It was related that Professor Manlesel, an ingenious German, had set out for America to erect large works on the tobacco plantations there for supplying houses and persons with tobacco-smoke by the cubic foot. The tobacco was to be burned in large retorts, and the smoke passed through pipes to a large bell-shaped chamber, where it would be cooled, purified and scented to the flavour of the finest Havana cigar. From this smokometer the smoke would be conveyed in pipes to houses, like gas and water. In every house thus connected the smoke consumed there would be registered by a delicate meter. From these meters pipes would lead to every room in the house, terminating in long flexible tubes with amber mouthpieces. Desiring a smoke, it would be necessary only to place the tube in the mouth, turn a small tap, and inhale the ready-made smoke, cool, delicious, and perfumed, to any extent. For peripatetic puffers india-rubber bladders would be provided, which, inflated with smoke, would greatly improve the appearance. Flexible tubes with mouthpieces and a tap would complete these 'bag-pipes.' Smoke thus provided, it was claimed, would be free from nicotine and other injurious elements, cheaper and better than ordinary smoke, and greatly reduce the consumption of matches. But the day of the kapnometer is not yet, though it is curious that socialistic smoking has not been included among the perfections of the Millennium, as forecast by various novelists.

CHAPTER XVII

THE HYGIENE OF TOBACCO

As a medicine—Physical constitution of tobacco—Constituents—Ash—Nicotine—Quantity in various kinds of tobacco—Ash—By-products—Bitter oil of pipes not nicotine—Why smoke from pipe blue, from mouth gray—Nicotine not inhaled—Tea, coffee, and potato poisonous—Action of tobacco—Overdose—Effects not organic—Smokers' throats—Excess—Indigestion—Shortens life (?)—As a prophylactic—Best form of smoking : pipe, cigarettes, or cigar?—*Lancet* on cigarettes—Hygienic notes for smokers—Cigar-smoking—Cigarettes—Pipe tobacco—*Lancet* on pure tobacco.

As we have seen, tobacco was originally hailed as a panacea for all ills, as an omnipotent weapon in the physician's armoury. As late as the present century it was still used in some diseases. Tobacco wine, made by steeping an ounce of tobacco in a pound of Spanish wine, was administered for dropsy. Sir Astley Cooper regarded it as the best drug for the reduction of hernia. At the present time there is only one preparation (an infusion in water) of tobacco in the British Pharmacopœia. Though disowned by doctors, the common people have received it gladly, and as a comforter and soother of life's worries tobacco labours more effectually for the happiness of man

than if it were the most prized drug in the physician's dispensary.

The opportunity may be taken here to explain the physical constitution of tobacco. The green leaf contains a large percentage of complex organic bodies, which retard combustion and emit a most offensive smell in burning. The curing and manufacture of the green leaf into smokable tobacco get rid of or modify these bodies. Excessive fermentation, however, blackens the leaves and produces ammonia compounds.

Tobacco consists largely of mineral constituents. These burn into ash, which should be white or grayish-white in colour. In good dry leaf the ash is not excessive in quantity, forming from 12 to 20 per cent. of the leaf. Reddish ash denotes the presence of iron, and black ash is due to excess of carbon resulting in imperfect combustion.

Nicotine ($C_{10}HN$), the essential characteristic alkaloid of tobacco, found in no other plant, is colourless and liquid at the ordinary temperature. It is a virulent narcotic poison. Nicotine, it may be noted, is an antidote to strychnine and strychnine to nicotine. Nicotine is not present in large quantities in tobacco, forming from 1 to 9 per cent. French and German tobaccos contain the most, 9 per cent., Virginia and Kentucky 4 or 5 per cent., and Havana and Manila only 2 to 3 per cent.

Small as is the percentage of nicotine, it is largely consumed and destroyed in the smoke, the ratio depending on the freeness of combustion. The greater bulk of nicotine is therefore not inhaled.

The ash consists of potash and ammonia salts and nitrates. The smouldering action of tobacco is caused by the nitrate of potash. Tobacco should burn clearly and freely, but not too rapidly. If it is slow of combustion (due to imperfect curing or poor quality), objectionable products such as carbon dioxide are evolved. This is the case with a badly burning cigar.

But tobacco is never entirely burned. Carbonic acid and water are produced and many other organic substances, which, released or formed by the heat of combustion, are distilled into gases. The condensation of these volatile substances forms the smoke. The colour as well as the flavour of the smoke, therefore, depends upon the quantity and nature of the substances forming it.

Among the bye-products of combustion are ammonia and its compounds, an empyreumatic oil found in the stale tobacco or 'dottles' of bowls, and a dark, bitter, resinous substance or oil in the pipe-stems. 'These organisms,' remarks an authority, 'begin to be deposited directly they are formed (by the burning), so that some remain in the mouth, and if the smoke is swallowed or passed through the nostrils, so much more will be retained and absorbed into the system.'

The dark bitter oil which forms in the bowls and stems of pipes is popularly regarded as nicotine. This is totally erroneous. It is a joint product of the moisture from the tobacco, produced by combustion and impregnated by smoke. It is really the water of tobacco in combination with the soot and tar of the smoke. Nicotine is colourless, and forms an

infinitesimal part, less than one ten-thousandth part of all the constituents of smoke. Heat is the least harmful way of obtaining nicotine. The nicotine dissolved from one cigar would kill a dog, administered internally, but the same dog would have to smoke 400 cigars right off the reel before succumbing to nicotine poisoning.

According to one authority tobacco is composed of:

Nicotine - -	1 to 9 per cent.
Malic and citric acids -	10 to 14 „ „
Oxalic acid - -	1 to 2 „ „
Resinous fats - -	4 to 6 „ „
Pectic acid - -	5 „ „
Cellulose - -	7 to 8 „ „
Albuminoids - -	25 „ „
Ash - - -	12 to 20 „ „

The essential flavouring oil, acetic acid and sugar also contribute small percentages.

Smokers will have often noticed that the smoke from the bowl of a pipe or the end of a cigar is blue, while that from the smoker's mouth is gray or brown. Smoke consists of minute particles of solid or liquid matter suspended in the air, and its colour depends upon the size as well as chemical constitution of the particles. Exact experiment has shown that as the particles increase in size they form colours varying from sky-blue down through the whole range of the spectral scale. The smoke given off from the heated surface of the tobacco in the bowl or the end of a cigar consists of matter very highly heated, and

very fully oxidized and decomposed. It consists mainly of exceedingly small solid particles, and thus the smoke assumes a bluish colour. As Lord Kelvin recently explained, minute particles have an intense affinity for moisture. On being inhaled the blue smoke loses its smallest particles, which are captured by the moisture of the mouth. It is these small particles which give the smoke its blue colour, the relatively large size of the particles forming the smoke exhaled from the mouth being of the well-known grayish tinge.

In a whiff from a pipe there are said to be 1,800,000,000 particles, from a cigar 2,000,000,000, and from a cigarette 2,900,000,000 particles. The pipe is thus the best means of smoking, as, the smoke consisting of few particles, less will adhere to the mouth than from the fume of cigars or cigarettes.

Anti-smokers prove the deadly character of tobacco by the fact, and fact it is, that an ordinary cigar contains enough nicotine to kill two men. One-tenth of a grain of nicotine kills a dog of medium size; in a quarter of an ounce of tobacco there is nicotine sufficient to poison twenty or thirty men—*if swallowed.* But tobacco is smoked; and how small is the quantity of nicotine inhaled — to be exhaled—is proved by the fact that people can and do smoke many cigars a day without dying or suffering in any way whatever.

American preachers have proved to delighted sensation-seeking congregations the deadliness of tobacco by administering during their sermons a grain of nicotine to a cat. Puss immediately gives

up the ghost. No one has ever denied that tobacco is a poison administered internally. Had these irreverend gentlemen administered a similar dose of the essence of tea they could have killed ten cats. Anti-smokers would have an interesting object-lesson in natural history and toxicology if they administered tobacco to a goat. Poisonous as is tobacco to a cat, goats can and do eat it with impunity. But these fanatics regard all smokers as goats, and reserve unto themselves the title and honour of right-hand sheep.

Tobacco is undoubtedly a poison taken internally. So are tea and coffee. Theine and caffeine, their essential elements, are more poisonous than tobacco. A grain of theine kills a frog instantly. In Ceylon and Indian teas, which are now used to the exclusion of China tea, theine is present to the extent of $2\frac{1}{2}$ to $4\frac{3}{4}$ per cent. Each ounce of tea contains from twelve to twenty-three grains of theine, which is swallowed, not exhaled; not more than three or four grains can be taken daily without injury. Similarly almonds and peaches owe their flavour to prussic acid, the most deadly of poisons. The potato belongs to the same genus of plants as tobacco, and contains solanine, an acrid narcotic poison of great virulence, two grains of which kill a rabbit after great suffering. The continued consumption of potatoes in large quantities injures and dulls the mental faculties.

The action and effect of tobacco depend, of course, upon the individual, the time, and the circumstances. It acts both as a sedative and a stimulant. Some persons it affects in the former, others in the latter

way; at different times it acts in both phases on the same person. Its action is undoubtedly that of a narcotic or sedative, quieting and soothing the mind and nerves. In other persons it rouses the sluggish mind to activity. Purely as a medicine smoking is valuable for correcting nervousness and constipation. Every doctor admits its beneficial action in mental distress and anxiety. Its varied and different effects on different individuals render dogma as to its use impossible. It disarranges and upsets the nerves of some people by the slightest use; on others excess produces the same effects, while others can smoke to any extent without the slightest ill-effects; hence the use of tobacco is essentially to be governed by that most uncommon of qualities, common-sense.

The soothing, calming influence of tobacco upon the nerves is admitted even by anti-smokers. It helps digestion and stimulates the healthy action of the intestines. An after-breakfast pipe is better than a dose of salts. After any heavy meal nothing is more productive of effective digestion than a quiet mind, for producing which a good smoke is without rival. Smoking also preserves the teeth from decay. After thirty years of age tobacco prolongs life and preserves the mind by lessening the bodily functions of waste and repair.

The effects of an overdose of tobacco are well known—faintness, nausea, giddiness, relaxation of muscles, loss of power in limbs, cold perspiration, and vomiting. Sometimes there is purging, sinking, or depression of the heart. The pupils of the eye are usually dilated, the sight dim, and the pulse weak,

with difficulty of breathing. Fresh air and stimulants speedily remove these symptoms. Indeed, the temporary character of all evil effects produced by tobacco is a striking feature.

However serious may be the results of over-smoking, the affection is not organic, but merely circumstantial. If smoking be abandoned, the symptoms immediately disappear, not to recur, and without leaving any permanent organic affection. Tobacco never permanently injures the system; whatever effects it may produce, they are temporary, and disappear on smoking being given up.

'Smoker's throat,' with its irritability of the mucous membrane, dry cough, and enlarged, soft, sore tonsils, is occasionally produced by excessive smoking in persons with a weak larynx. It is caused more by cigar than pipe smoking.

A great deal of absurd twaddle has been written on the evil of smoking *too much*—as if too much anything were not harmful! Excessive smoking deranges the liver, produces indigestion, and sometimes injures the sight. The rhythm of the heart's action is altered, producing palpitation and irregular pulse, trembling of the limbs and headache. A first pipe is gently soothing and stimulating; continued smoking excites the brain and nervous system. If still persisted in, tobacco becomes narcotic, and stupefies.

It is wildly asserted that tobacco is responsible very largely for modern dyspepsia. Excess, especially in the consumption of light fibrous tobacco, does occasion indigestion. Used in moderation, there is nothing more conducive to digestion. What is more

soothing and easing than a cigar or a pipe after a meal? Its very influence can be felt. As a digestive tobacco has been known from the very first, and was so first smoked by Drake and his men. Thomas Hobbes, the philosopher of Malmesbury, held truly that as ' a digesture ' tobacco was ' of sovereign vertue.'

The assertion that tobacco shortens life and stunts physique is equally groundless. The most ardent smoker admits that tobacco is a luxury for men, and should not be indulged in till maturity, though he is curious to hear medical opinion on the infantile practice of smoking in the East. Statistics prove that we live longer than our ancestors, who did not smoke. Equally so do they show that physique is improving. In individual cases centenarians almost always acknowledge to a lifelong use of the weed. It is extremely rare to hear of a teetotal and non-smoking man of a hundred years. In other individuals, such as Hobbes, Parr, Tennyson, smoking cannot be said to have shortened their lives or dulled their mental powers.

As a prophylactic tobacco is unequalled. It is deadly in action on nearly all germs and bacteria. In bacteriological laboratories smoking is forbidden as destructive to the cultivation of bacilli. Smoke retards the growth of many kinds of microbes, and absolutely destroys many others, especially that of Asiatic cholera. During the Great Plague in London not a single person engaged in the tobacco trade was seized, and its prophylactic virtues led to its general use on medical grounds. In epidemics of diphtheria, scarlet fever, typhus and typhoid even children should

smoke. Only one smoker is attacked by diphtheria to twenty-eight non-smoking victims. When cholera was raging in Southern Europe in 1885, and people were dying by thousands, not one of the 4,000 women engaged in the National Tobacco Factory at Valencia was attacked. Tobacco is not the deadly enemy of man—it is surprising with what eagerness man takes so kindly to his 'deadly enemies'—but his great friend, not only in solacing his woes, but as a guardian and as a destroyer of the germs that insist on colonizing his body.

Lastly, even if smoking is indulged in to excess, the habit never kills, never renders a man unfit for work, and never punishes anyone but the delinquent himself. The chewing of calamus root is said to remove the appetite for tobacco.

Which is the best and least injurious mode of taking tobacco is a vexed question. One authority holds that the pipe is the best, the cigar second, and the cigarette third. Another doctor places them thus: (1) Long pipe of clay or meerschaum; (2) short pipe; (3) cigar; (4) cigarette. Superior to all these, he holds, is snuff, as the quantity taken must be kept within limits. As a rule, however, snuff-takers are far more intemperate than smokers, and the fact that a considerable portion of the dust actually enters the body and cannot be sneezed away makes snuff apparently the most injurious. Another doctor likewise awards the palm to snuff as the best form of tobacco, while chewing he regards as the worst. Smoking he classes in the happy medium betwixt good and ill.

Another expert, however, declares that 'chewing, though perhaps a dirty habit, is far more healthy than smoking.' Yet another doctor, none other than Sir Henry Thompson, claims cigarettes to be the least injurious, provided good paper be used, as there is no collection of the essential nicotian oils as in cigars and pipes. In a pipe the oil is said to be volatilized and inhaled, whereas such is not the case in the cigarette. Though excessive consumption of cigarettes may affect the optic nerve and cause dimness of sight, the injury, we are told, is nothing compared with the danger that may be wrought by a single pipe. The cigarette-smoker escapes because his stomach gives out before his nerves are in the least danger. In short, it is declared that there is more possibility of harm in one pipeful of shag than in a hundred mild cigarettes. But some years ago the *Lancet* wrote:

'We have not a word to say against smoking at suitable times and in moderation, nor do our remarks apply at this moment to the use of cigars and pipes; it is against the habit of smoking cigarettes in large quantities, with the belief that these miniature doses of nicotine are innocuous, we desire to enter a protest. The truth is that perhaps owing to the way the tobacco-leaf is shredded, coupled with the fact that it is brought into more direct relationship with the mouth and air-passages than when it is smoked in a pipe or cigar, the effects produced on the nervous system are more marked and characteristic than those recognisable after recourse to the other modes of smoking.'

All doctors recommend that smoke should be kept

as far as possible from the eyes and nose. The longer the pipe the better. The custom common in France and Russia of passing the smoke through the nose is very injurious, and frequently destroys the sense of smell. The insidious habit of swallowing the smoke is responsible for the stomach troubles from which many cigarette-smokers suffer.

To smoke when taking active exercise is bad—bad for the exercise and bad for the smoke. Especially does this apply to cycling. One may smoke a pipe when cycling; to puff a cigar when scorching is adding insult to injury to the cigar; a cigarette will blow to pieces. Don't smoke when cycling; one is compensated for one's abstention by the rare delight of a pipe at the journey's end. Smoking by soldiers on the march increases the number of men who fall out. It is more than worth while to abstain from smoking for three or four hours in order to enjoy the delectation of the subsequent smoke.

There is one point that smokers should bear in mind—that over-smoking is a common cause of insomnia. To brain-workers smoking is at first a sedative; the second pipe acts as a powerful stimulant. When used continuously tobacco thus becomes a cerebral irritant, and the centres of the brain are unable to adjust themselves to the condition required for healthy sleep. From this indulgence in tobacco immediately before retiring to rest insomnia frequently arises. Those who smoke hard during the day should, if suffering from insomnia, abstain from tobacco for an hour before going to bed, or at all events curtail their evening's tobacconalian revelry.

'The smoker,' says Dr. Scholer, 'ought to rinse out his mouth, not only before every meal and before going to bed at night, but several times during the day. The best rinse is a glass of water in which a teaspoonful of salt has been dissolved. It should be used as a gargle at night, and care should be taken that every cavity in the teeth is well washed with it. The pipe's proper place is in the hand, and only occasionally in the lips or teeth.'

Smokers should follow the advice of *Punch*, and

> 'Learn to smoke slow; the other grace is
> To keep your smoke from people's faces.'

A cigar should be thrown away as soon as four-fifths of it are smoked. The latter end of a cigar is worse than the beginning of all others—*in cauda venenum.* All the oils of the cigar are concentrated in the last fifth; smoking cigars to the bitter end produces 'smoker's throat.' When the end is felt to be softening and the taste becomes acrid and bitter, a cigar should be laid down.

Cigarettes should be smoked dry, as the damping of the paper gives full play to the action of any deleterious matter it may contain. Very few smokers can smoke cigarettes thus. But it is this sucking at the damp tobacco, and drawing the shreds into the mouth, that constitute the danger of cigarette-smoking. To prevent a cigarette sticking to the lips a good plan is to run a burning wax vesta round the end, thinly coating it with wax to form a mouthpiece. This is tasteless, efficient, non-absorbent, and equal to the amber-tipped cigarettes, which are prepared by coating one end with spermaceti.

'The war in South Africa,' remarked the *Lancet* a few months ago, 'has taught many things of greater and of less importance. Perhaps nothing that it has demonstrated has been more marked than the important part which tobacco plays in the soldier's existence. Whether this is to be reckoned as a great fact or a small one, there can be no doubt about the truth of it. . . . It is difficult to believe that tobacco is anything but a real help to men who are suffering long labours and receiving little food, and probably the way in which it helps is by quieting cerebration—for no one doubts its sedative qualities—and thus allowing more easily sleep, which is so all-important when semi-starvation has to be endured. We are inclined to believe that, used with due moderation, tobacco is of value second only to food itself, when long privations and exertions are to be endured.'

Referring to a French society which acts upon the principle that 'tobacco is always useless, often harmful, and sometimes homicidal,' the *Lancet* recently laid down the truth as to good and cheap tobacco:

'We agree in so far that we allow tobacco to be sometimes very harmful. It is, of course, a poison; but so is tea, as also coffee, two vegetable products which are consumed by nearly every inhabitant of either England or France. All three can be and very often are abused, but this does not do away with their reasonable use. In these days of rush and hurry tobacco has often a soothing and restful effect. The tobacco sold in France is, to put it mildly, not good, and though in England it is possible to buy fairly good tobacco, it is next door to impossible to

get it pure—that is to say, it is nearly always scented or treated in some way so as to give it an artificial flavour. Cigars are beyond the purse of any but the rich, and as for cigarettes, the filth sold as such is beyond description. A pure tobacco society would be an admirable institution, and as for traders saying "Customers like scented tobacco," the customer seldom gets the chance of smoking anything else. The truth is that, as in the case of highly-scented tea or soap, it is cheaper to "fake" inferior qualities of stuff than to supply the real thing. To be unsophisticated, an article must be of good quality; but the craze for cheapness is ruining everything, and when people buy cigarettes at 1s. 11d. a hundred, it is not to be wondered at that they get—well, an inferior article.'

CHAPTER XVIII

TO SMOKE OR NOT TO SMOKE?

Charles Lamb's noonday opinion of smoking—Medical opinion of smoking—Drs. Pereira, Christison, Brodie, B. W. Richardson, Lankester, Andrew Wilson—French Government inquiry into smoking—Not immoral—Tolstoi on smoking—Smoking not inducive to drinking—The contemplative man's recreation—Its opposition to chatter and talkation—'Divine, rare, super-excellent tobacco.'

THIS question is really synonymous with Hamlet's famous soliloquy, for smoke is life to many. There are few people, however, bold and independent, unprejudiced and open-minded enough to discuss this question in a fair spirit. Mankind is naturally divided into two classes—those who smoke and those who do not. The former answer the question by lighting a pipe, and the latter by distributing anti-smoking pamphlets. In neither case is the question fairly argued without prejudice.

'What do you think about smoking?' asked Charles Lamb of Coleridge. 'I want your sober *average noon* opinion of it; generally I am eating my dinner about the time I should determine it. . . . Morning is a girl and can't smoke—she's no evidence one way or another; and Night is so evidently *bought over*

that he can't be a very upright judge. Maybe the truth is that *one* pipe is wholesome, *two* pipes toothsome, *three* pipes noisome, *four* pipes fulsome, *five* pipes quarrelsome, and that's the *sum on't*. But that is deciding upon rhyme rather than reason. After all, our instincts may be best.'

It is on medical grounds that smoking is frequently objected to. There is probably no secular subject which has been the theme of such heated and lengthy argument as has been smoking. At first praised by doctors, then reviled, smoking is now adjudged by the faculty to be more beneficial than harmful.

Dr. Jonathan Pereira declared: 'I am not acquainted with any well-ascertained ill-effects resulting from the habitual practice of smoking.'

Sir Robert Christison said: 'In many individuals who use it habitually the smoke has an extraordinary power in removing exhaustion, listlessness, and restlessness, especially when brought on by bodily and mental fatigue, and this property is the basis of its general use as an article of luxury.'

Sir Benjamin Brodie drew a lurid and gloomy picture of the evils consequent on smoking to *excess*, but he admitted that 'if tobacco-smokers would limit themselves to the occasional indulgence of their appetites they would do little harm to themselves and others.' Like tea, coffee, and stimulants, he regarded the human taste for tobacco as almost an instinct.

Dr. Sir B. W. Richardson, after minutely analyzing the symptoms and diseases caused by smoking, and condemning it by no means gently, concluded that 'its moderate use prevents waste and soothes the

mind and body. It is innocuous as compared with alcohol, it does infinitely less harm than opium, it is in no sense worse than tea, and by the side of high living altogether it contrasts most favourably.'

Dr. Lankester has said: 'If you will not give up this habit of smoking from motives of economy, from a sense of its uncleanliness, from its making the breath smell bad and your clothes filthy, from its polluting your hands and your house and driving women from you who do not smoke, I dare not, as a physiologist or a statist, tell you that there exists any proof of its injurious influence when used in moderation. I know how difficult it is to define moderation, and yet in my heart I believe that every one of you has an internal monitor that will guide you to the true explanation of it in your case. The first symptoms of giddiness, of sickness, of palpitation, of weakness, of indolence, of uneasiness, whilst smoking should induce you to lay it aside. These are the physiological indications of its disagreement, which if you neglect you may find increase upon you and seriously embarrass your health.'

In answer to the question, 'Is tobacco-smoking injurious?' Dr. Andrew Wilson has written:

'I should say that to certain persons tobacco acts as a subtle poison, but these are exceptional cases; they rank with cases in which mutton or salmon, otherwise healthy foods, make certain people very ill indeed. The vast majority of smokers who smoke in moderation do not, I believe, derive any ill-effects from their enjoyment of the weed. If tobacco be smoked to excess it will produce tobacco blindness,

and will cause certain heart troubles which are known to doctors under the name of "smoker's heart." Both ailments are cured by giving up tobacco for a time and by using it afterwards in strict moderation. Tobacco is a sedative, and has certainly a soothing effect on mankind. It is not a necessity of life, but is a luxury, and I suspect it has to be ranked with these little "extras" in the way of additions to our life which have for their aim the rendering of existence a little more pleasurable and contented. Most, if not all, nations, it is curious to observe, have some such form of indulgence to be laid to their credit. Even savage peoples discover some representative or other, for example, of the "wine that cheers" the heart of their more civilized neighbours. It seems as though there existed a craving in humanity at large for some form of stimulant on the one hand, or for some other kind of narcotic on the other, and this craving is satisfied in one fashion or another according to the climate, degree of civilization, and opportunities of any particular nation whose habits we may examine.'

The judicial tone of these dicta is evident; there is no partiality displayed towards tobacco, and its use in moderation is declared to be absolutely beneficial. In striking contrast with the rabid denunciation of tobacco by doctors thirty or forty years ago is the equanimity with which smoking is now regarded by the faculty.

About twenty years ago a Bill was introduced into the French Chamber of Deputies to prohibit smoking by children under sixteen years of age. The

principle of the measure was agreed to, but the practical difficulties of its enforcement led to its rejection. The Government agreed, however, to the appointment of a Commission to inquire 'Whether the noxious action of tobacco is sufficiently proved to become a subject of consideration as a matter affecting the public health.' The verdict was in the affirmative, but with the very qualifying rider that except in cases of excessive smoking the injury is infinitesimal. This, it should be noted, applied to French tobacco.

Excess, of course, is inevitably injurious. A Government inquiry is not needed to discover that. It is noteworthy, however, that the crusade in France is headed by 'The Society against the Abuse of Tobacco.' English anti-smokers protest against its use, even when it may be, and is, beneficial.

During this French inquiry an interesting fact was brought to light. One of the subjects of investigation was whether crimes of violence were instigated by the use of tobacco. Not a single case was found where crime had been committed when smoking, the nearest instance being that of a criminal who admitted that he always smoked a cigar when forging a signature, as he found it calmed his nerves and steadied his hand. Similar investigations in Germany had the same result, as had an unofficial inquiry in England. In the words of the report, 'A man who is smoking is not likely to commit a bad act. Tobacco seems to make him better natured and more resigned.'

Yet Tolstoi declares that man smokes, not from inclination, nor for pleasure, distraction, or amuse-

ment, but 'simply and solely to drown the voice of conscience. The brain-clouding fumes paralyze conscience.' If conscience has any influence for good deeds and benevolence, then this does not hold good. When is man more generous and charitable, more benevolent and beneficent, than when smoking? Are non-smokers *ex officio* more virtuous? 'Be careful of smoking,' said an old colonel to young Disraeli; 'My cigar lost me the most beautiful woman in the world. Smoking has prevented more liaisons than the dread of a duel or Doctor's Commons.' 'You prove it a very moral habit,' replied Disraeli.

One of the slanders hurled at smoking is that it leads to drinking. Nothing is more absurd and false. Many teetotalers are hard smokers; hard smoking and hard drinking rarely go together. Nowadays, indeed, smoking is to man what wine used to be. Nicotia divides with Bacchus the task of pleasing and refreshing man; hence Bacchus is much less worshipped than before the advent of Nicotia. Watch two men, one a smoker, the other a non-smoker, drinking. The latter finishes his glass before the smoker has filled and lit his pipe. It stands to reason that a man with nothing to do but drink—no pipe to load, smoke, keep alight—drinks more than one so employed. Observation confirms this fact, as an hour in any place where men do congregate to drink and smoke will prove.

Again, it is noteworthy, as pointed out previously, that the renascence of smoking in England synchronized with the decrease of drunkenness. When

tobacco began to be smoked by the upper classes forty or fifty years ago, to be 'as drunk as a lord' was a popular comparative. It was then the exception for gentlemen to arrive in the drawing-room from dessert undiminished in numbers and sanity. The introduction of tobacco after dinner has undoubtedly decreased drunkenness. There are few men who do not enjoy a smoke more than a drink, and who, obliged to surrender alcohol or tobacco, would give up the latter. Nowadays, instead of sitting down to claret in single-minded purpose, the diner lights his cigar. He sips while he smokes; he does not smoke while drinking. The consequence is that wine is slighted for tobacco; Bacchus is deserted for Nicotia, for no man can serve two masters. It is a complaint of members of the passing generation that men of the young school do not care for wine, and scorn it for cigar or cigarette.

To smoke or not to smoke? If not, why not? Physically, mentally, and morally beneficial, what pleasure can exceed the delectable devotion of smoking? With pipe and pouch your smoker needs no other companion or pleasure. He takes it about with him, and it never fails him if he never fails it. There is no cheaper and purer pleasure than that of a quiet smoke—

> 'Sweet when the morn is gray,
> Sweet when they've cleared away
> Lunch, and at close of day
> Possibly sweetest.'

In these days of spasmodic speed, volcanic rush, and eternal hurry, when quiet has lost its meaning

and speed, not perfection, is the universal aim, tobacco affords man a resting-place and shelter from storm and stress. Smoking leads to contemplation and meditation. There are people who cannot do nothing; inaction is impossible to them, and yet though eternally busy they do nothing. A smoking man may be slow to commence, but he accomplishes his task better than the fraternity of fuss. Smoking affords man an opportunity for formulating his plans; he takes his time about things, judges the ultimate effect of the action he is about to take, shaping his plans accordingly. He is cautious to move, but having surveyed his ground, marches forward boldly, knowing and ready to overcome the obstacles in his path. But he does not dawdle; his pipe teaches him that action must be prompt. He must keep his pipe in, the tobacco aglow.

Tobacco the parent of idleness and indolence? Were the worthies of Queen Elizabeth indolent from the use of tobacco, or did they not find it 'make them more useful in their callings'? Were Raleigh, Cromwell, Tennyson, Carlyle and all the noble army of smokers made indolent and lazy by their use of tobacco? Did it make them less noble, less able to perform their life duties, or did it not smooth their lives, calm their souls, and inspire some of their great projects and noble thoughts?

Half an hour's quiet smoke is good for soul, mind and body. Over a pipe man calmly regards himself, his life, his deeds. It removes him from the bondage of the body, raises his thoughts to a higher plane, and open his eyes to the reality of things. As Sam

Slick said, a man no sooner gets a pipe in his mouth than he becomes a philosopher. Tobacco calms his body, sweeps away the memory of petty, irritating incidents, stimulates his mind and soul, reveals himself to himself, consoles him for past blunders, inspires him to better things in the future. What non-smoker ever meditates and contemplates himself? He abhors being alone, which is hell to him. The smoker withdraws from the rush and stir of life to examine life, to view it dispassionately, and to shape it by higher things than mere terrestrial considerations. The reverie is as helpful as humiliating. The silence of smoking, the opposition of tobacco to gabbling and irresponsible chatter, was a great virtue in Carlyle's eyes. 'Tobacco-smoke,' he wrote, 'is the one element in which by our European manners men can be silent together without embarrassment, and where no man is bound to speak one word more than he has actually and veritably got to say. . . . At all events, to hold his peace and take to his pipe again the instant he has spoken his meaning, if he chance to have any.'

Tobacco is the true volapuk; she speaks the same message of joy, sympathy and aspiration to all the peoples of the earth. Steadily and constantly it is promoting civilization, amity and sobriety among the nations; when all mankind smoke, then will all mankind be brothers.

To smoke is to obtain a truce with the irritating miseries, the petty annoyances and pin-pricks of life. It stimulates the mind, clears the ideas, and captures in its caresses thoughts that otherwise escape. In

physical toil it lessens the sensation of fatigue; it removes worry and discouragement. It subdues anger and irritation against others and yourself. It soothes pain, consoles sorrow, softens grief and heightens joy.

To the young man it teaches patience with, and gives wisdom for, the trials that beset the beginning of life; gives advice as to his actions, and inspires him with a steadfast purpose. The middle-aged man it sustains, soothes and comforts. To the old man who has drunk to the very dregs the cup of life tobacco brings calm and consolation; in its fragrant cloud he forgets his griefs and troubles, and recalls his pleasures and triumphs. Tobacco is all things to all men: to the young, youthful; to the mature, ripe and mellow; to the old, old in comfort, yet ever new; to the joyful, joyous; to the saddened, sympathetic; to the defeated and baffled, hope emerges from its fairy wreaths; to one and all of its myriad lovers, of all ages, nations and tongues, Tobacco is

'Thought in the early morning, solace in time of woes,
Peace in the hush of twilight, balm ere my eyelids close.'

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